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BUDDHISM IN CEYLON UNDER THE CHRISTIAN POWERS

and

The Educational and Religious Policy of the British Government in Ceylon 1797—1832

By

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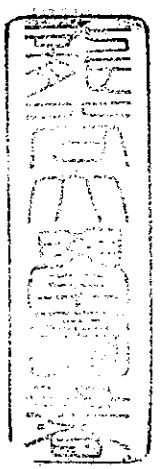

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Dedicated to the revered memory of the Ven'ble Anagarika Dharmapala whose ardent eloquence and untiring zeal for the revival of the Buddhist Faith and Sinhalese Culture blazed a new path in the modern history of our country.

PREFACE

IT has been my endeavour in a series of volumes now under publication to place before the reading public of Ceylon an authentic account of the history of our country, more particularly since the beginning of the foreign invasion and occupation, supported extensively by evidence gathered from the despatches of Colonial Governors and similar documents of historical importance lying in various Government and private collections such as the Portugal State Archives at Lisbon, the University Libraries of Coimbra, and Evora the Goa State Archives, the Record Office at the Hague, the Royal Museum at Amsterdam, and in the British Museum, the Public Record Office, and Foreign Office, Colonial Office, India Office Library in U.K., etc.

So far as the historical record of her past is concerned, Ceylon is in the very exceptional and almost unique position of having a continuous documentary account of her history extending over a period of more than two thousand five hundred years. What that priceless and unrivalled chronicle of our past, known as the *Mahavamsa*, and its ancillary work consisting of the various parts of the *Culavamsa*, did for the period of our ancient glory, the reports of the conquerors and their subordinate officials have done, albeit in a different sense, for the years of our decline.

But if Ceylon has been uncommonly fortunate among the nations of the world in having a history so well documented and authenticated by the evidence of the written word, no less than by the surviving works of constructional, engineering, irrigational, and horticultural skill, she has been as singularly unhappy in the interpreters she has found of that matchless historical record. In a sense, this was to be expected in a country just emerging from colonial subjugation and rule, and was further evidence of the completeness with which the Western conquerors had wrought their work of physical and moral destruction. For not only did they plunder and despoil those monuments to the heroic courage and skill of a people which even to this day leave the visitor in quest of the past history of the human race, rapt in wonder and admiration, but they destroyed what was of even greater value and beauty, the language, literature, and the religion of the Sinhalese

nation. Well might our ancestors who had preserved and enshrined in our land and in the hearts of our people the doctrine of the Buddha in its pristine purity when it had all but disappeared from the land of its birth, if they could return to the scene of their former labours have stood aghast at the stupidity, blindness, and ignorance, of certain of our so-called intellectuals of recent times who have become so morally emasculated and degenerate as to be unable even to value aright their own priceless heritage. Some of them have found no words sufficient to belittle and denigrate our past. For example, one of these historians has described the Colebrooke-Cameron Reforms (1832), which were nothing less than the crudest and most transparent of devices with which to cover and give an appearance of legal sanction and moral authority to the wholesale spoliation and plunder of the Kandyan Sinhalese Peasants' ancestral lands and homes, in order to convert them into coffee and tea plantations with which to feed the Imperialist's insatiable greed for wealth, in the following lines :

> " **These changes were due mainly to developments in Britain and helped considerably a comparatively small island with a medieval social and economic system to attain independence within twelve decades and become an equal partner in the Commonwealth of Nations . . . The recommendations of Colebrooke-Cameron are remarkable also for a generosity—hardly paralleled in any period of British Rule in Ceylon. Indeed, they were far more progressive for their age than, and do not suffer by comparison with, the declarations applicable or relevant to the colonies in the final charter of the United Nations signed on the 26th June, 1945."**! ((G. C. MENDIS : *Introduction to the Colebrooke—Cameron Report pp. IX and XI*).

For Dr. Mendis, there was nothing which the British Rulers in Ceylon did, that could possibly have been wrong. Even the conquest and occupation of the country would appear to have been a blessing for which the people of Ceylon should be eternally grateful to the Almighty, for according to this unrepentant apologist for and admirer of everything which an English Administrator ever did or said :—

> " They (*i.e.*, Messrs. Colebrooke and Cameron) insisted that the British Government should have as their objective the welfare of the people, improve their economic and social conditions,

educate them and help them and set them on a path which was bound to lead them to self-government " !
(The Colebrooke-Cameron Papers—pp. XII and XIII).

Could crass stupidity masquerading as historical research and interpretation, have produced conclusions more naïve and ridiculous ?

Was not Dr. Mendis aware that for some two thousand years Ceylon had enjoyed *Self-Government* until the advent of the foreign invaders destroyed it, and that our people did not need the gracious benevolence of those crafty and mercenary adventurers who plundered and destroyed not only our land and its wealth, but also our Culture (not cultures as this strange historian calls it !) in order " *to set them on a path which was bound to lead them to Self-Government*" ?. All that was necessary for these alien intruders upon our peace and the sanctity of our homes, was to remove themselves as speedily as they could, laying aside their specious and hypocritical concern for the safety and welfare of the victims of their rapacity and aggression. We would recommend to Dr. Mendis's careful study and contemplation the memorable reply of Mahatma Gandhi during the Satyagraha of 1930 to these self-same pleas of the Imperialists to cover their unwillingness to leave behind the booty which they had enjoyed for centuries: "*leave India to anarchy and to God.*"

In order to bring home more graphically to persons with the simplicity and credulity of Dr. Mendis the real objectives which lay concealed behind the Colebrooke — Cameron Reforms, I give below the schedule of British Governors' sale of lands of the Kandyan Provinces to the British capitalists during the years immediately following the publication of their Report and subsequently :

Year	*Acreage Sold*	*Year*	*Acreage Sold*
1833	146	1862	25,302
1834	337	1863	32,567
1835	434	1864	34,122
1836	3,920	1865	41,150
1837	3,662	1866	45,546
1838	10401	1867	44,019

1839	..	..	9,570	1868	..	..	24,492
1840	..	..	42,482	1869	..	..	35,823
1841	..	..	78,686	1870	..	..	295,560
1842	..	..	48,534	1871	..	..	25,227
1843	..	..	52,800	1872	..	..	19,829
1847	..	..	4,508	1873	..	..	21,656
1848	..	..	2,791	1874	..	..	32,089
1849	..	..	786	1875	..	..	17,609
1850	..	..	1,863	1876	..	..	25,632
1851	..	..	939	1877	..	..	28,543
1852	..	..	1,848	1878	..	..	30,975
1853	..	..	2,200	1879	..	..	26,738
1854	..	..	5,392	1880	..	..	31,619
1855	..	..	7,286	1881	..	..	26,818
1856	..	..	11,656	1882	..	..	22,446
1857	..	..	19,795	1883	..	..	25,069
1858	..	..	15,752	1884	..	..	21,943
1859	..	..	23,447	1885	..	..	22,086
1860	..	..	33,660	1886	..	..	20,460
1861	..	..	28,329				

In this connection it is necessary to pay our humble tribute of appreciation to those few outstanding scholars and historians such as James de Alwis, Ananda Coomaraswamy, Paul E. Peries, Andreas Nell, C. W. Nicholas, G. P. Malalasekara, S. Paranavitana and R. L. Brohier whose cultural refinement and moral stature enabled them to value at its true worth the grandeur that was Lanka's history. Unfortunately, however, for our country, these remain isolated and towering exceptions in a sea of petty and dwarfish men whose historical writings, misrepresentations, and caluminies of our great historical personages and their achievements, continue to cloud the vision and dull the patriotic ardour of our young men and women in colleges and universities.

It is our comfort and solace that, where the mere scholars have so dismally failed, the statesmen and the common people have come forward to proudly declare their undying faith and appreciation of the greatness and value of the culture and ideals which we have inherited from our past history. One has only to read the observations of George Turnour, the first editor and translator

into English of the *Mahavamsa* (1836), to regain one's faith in the cultural achievement and contribution of a people for whom the message of peace and goodwill was something not only to be preached, but practised in their daily lives no less than in their national pursuits and undertakings. Readers will find the circumstances under which Turnour, the first translator of the *Mahavamsa* undertook the task, in the following extract from the letter which George Turnour addressed to the Editor of the *Ceylon Almanac* in 1832 :—

" Sir,—In compliance with your request, I have the pleasure to send you a chronological table of the kings of Ceylon, compiled from the native annals extant in this island.

In the comparatively short period that this colony has been a British possession, several histories, besides minor historical notices, of Ceylon have already been published in English.

The individuals to whom we are indebted for these works, unacquainted themselves with the native languages, and misguided by the persons from whom they derived their information, have concurred in representing that there were no authentic historical records to be found in Ceylon.

Cordiner affords no information regarding them : and falls at once into an anachronism of 471 years, by applying the following remark to the Buddha worshipped in Ceylon : ' Sir W. Jones, on taking the medium of four several dates, fixes the time of Buddha, or the ninth great incarnation of Vishnu, in the year 1014 before the birth of Christ '.

Percival asserts, that ' the wild stories current among the natives throw no light whatever on the ancient history of the island : the earliest period at which we can look for any information is the arrival of the Portuguese under Almeida, in 1505 '.

Bertolacci, in his valuable statistical works states : ' we learn from tradition, that Ceylon possessed in former times a larger population and a much higher state of cultivation than it now enjoys ; although we have no data to fix, with any degree of certainty, the exact period of this prosperity, yet the fact is incontestable. The signs which have been left, and which we observe upon the island, lead us gradually back to the remotest antiquity '.

Philalethes, professedly writing 'The History of Ceylon from the earliest period', which is prefixed to the last edition of Knox's historical relation of the island, dates the commencement of the Wijayan dynasty in A.D. 106, instead of B.C. 543; and is then reduced to the necessity of adding: 'Without attempting to clear a way, where so little light is afforded, through this labyrinth of chronological difficulties, I shall content myself with exhibiting the succession of the Cinghalese sovereigns, with the length of their reigns, as it appears in Valentyn'.

Davy appears to have been more accurately informed, but dependent on the interpretations of the natives, who are always prone to dwell on the exaggerations and fictions which abound in all oriental literature, has been induced to form the opinion, that 'the Singhalese possesses no accurate record of events; are ignorant of genuine history; and are not sufficiently advanced to relish it. Instead of the one they have legendary tales, and instead of the other historical romances'.

To publish now, in the face of these hitherto undisputed authorities, a statement containing an uninterrupted historical record of nearly twenty-four centuries, without the fullest evidence of its authenticity, or at least acknowledging the sources from which the data are obtained, would be to require the public to place a degree of faith in the accuracy of an unsupported document, which it would be most unreasonable in me to expect. I must, therefore, beg if you use at all the paper I now send you, that it be inserted in the detailed form it has been prepared by me, together with this letter in explanation"

With regard to the monetary units in which payments were generally made at this time, it is sufficient to point out here that the most commonly used currency and therefore the units in which payments were chiefly made was the Rix Dollar (equivalent during the period under consideration, viz., 1797-1832 to about one Shilling of English currency). There were, however, actually in use at this time at least six currencies, namely, *Star Pagodas, Rix Dollars, Arcot Rupee, Bombay Rupee, Spanish Pesetas* and *Pound Sterling*, to some of which reference is occasionally made in the despatches quoted. A fuller discussion of the reasons for the existence at one and the same time of this multiplicity of currencies and their exchange ratios to each other will be found in the introduction to my book on "The Great Rebellion of 1818".

It must be said in favour of the astuteness and accuracy of judgement of the early Christian missionaries that almost from the outset even while they sought to teach their converts the English language as the means of retaining their loyalty to their new faith, they realised that the real success of their missionary work would be in the effectiveness with which they carried the message of Christianity to the mass of the people in the countryside. This was evident from the number of religious tracts which they published in the Sinhalese and Tamil languages. For this purpose the Christian doctrine should be presented through the medium of the Sinhalese language. Hence they made every possible endeavour to find among their new recruits to Christianity someone who would provide them with a suitable rendering into Sinhalese of the Bible. But every effort was of no avail. It was, therefore, not a little ironical that they should, in the end, have been forced to have recourse to a Buddhist monk to give them the needed help. It was in the nature of things a truly strange and one would think, in the context of the time, incredible that there should be found living in the quiet and contemplative silence of his monastic cell a Buddhist monk not only versed in the Christian scriptures but also a profound scholar in the Sinhalese, Pali, Sanskrit, English and Burmese languages. The acknowledgment of help received from Ratanapala Thero in solving their difficulties of deciphering and interpreting the terms and references in the ancient scriptures and writings, which are made by such eminent, scholars as Cunningham in his monumental writings "*The Barhut*" and the "*Bhilsa Topes*" and by George Turner, give us a glimpse of the intellectual callibre of these men who for thousands of years after the demise of the Buddha althoug they had in a sense remembered the things of the world nevertheless remained the trusted counsellors of the ancient kings no less than their stern Administrators and chastisers, whenever they sought to stray from the austere code of kingly behaviour. And just as the Sinhalese kings had given not only shelter and harbourage from persecution and hostility of the people, to Tamils, Hindus, Muslims, Catholics and Christians alike but had even gifted them with lands and built places of worship for them, so now the English missionaries eager to propagate their new religious faith and secure, if possible converts from Buddhism, found in a pious and scholarly Buddhist monk the generous and willing instrument for securing an effective translation of the Christian Bible. It was characteristic of the liberal cultural tradition which the laity no less than the Sangha had inherted from the spirit of the Buddha's teachings themselves, that every opportunity was given to the Christians to convince, if they could, the people of the truth of their teachings. Thus, when the missionaries could find no convenient places for preaching their doctrine, the Buddhist monks readily placed their *Bana Madhuvas* (preaching halls) at the disposal of the Christian mis-

sionaries. It was generosity by the followers of one religious faith to those of another, which had been unknown before in history. The following is an extract of a discussion that took place when Reverend Faught visited one of these *Bana-Maduvas* at Baddegama in the year 1832 :—

"In September Mr. F., at the request of the high priest of a temple about two miles from Baddegama, went to the *Bana-Maduwa* that had been erected by the people of the village. On his arrival the high priest came forward, and having introduced himself, ordered two chairs, covered with white cloth, to be brought, one for himself and one for Mr. F. Mr. F says, 'I asked him for what purpose he requested me to come.' He replied, 'I wish to be instructed by you! I then said to him, 'If that be your real intention, you ought to have come to me, and not I to you'. 'True', he said, 'but I have heard of you, and greatly desired to see you; and I believed you would not refuse to come, and I am greatly obliged to you for having come— He told me that he had read many Christian books, and that he really wanted to have some of his doubts respecting several things in them removed, and their meaning explained. He then said, 'Were Adam and Eve born blind?' 'No, we have no reason to believe that they were created blind'. 'What, then, is the meaning of the words, 'Then were their eyes opened, and they knew that they were naked?" 'Their eyes were opened to the consequent misery of their not resisting the devil's temptations, and their loss of their garment of innocence. 'If God be, as your books state, an infinitely wise, good, and powerful being, why permit the devil to tempt men, and why suffer them to yield?"

The present introduction contains part of the material used by me in the historical introduction to the original Sinhalese version of the Report of the Buddhist Commission of Inquiry 1956, of which I had the honour to be a member.

The text of the original documents reproduced in this book has been printed in the original spelling as contained in those documents. I regret that a few errors appear in pp. 17-32, which went into print before the proofs could be corrected.

I take this opportunity of expressing my thanks to Dr. F. R. Jayasuriya, Officiating Head of the Department of Economics, University of Ceylon, who very kindly offered to contribute the

section on *The History of the British Educational and Religious Policy* in the introductory chapter of this book.

To Prof. H. C. Ray, M.A. (Cal.), Ph.D., D.Litt. (Lond.), former Professor of History at the University of Ceylon, presently Head of the Department of History, Vidyalankara University, and Mr. W. J. F. LaBrooy, Officiating Head of the Department of History, University of Ceylon, my thanks are due for encouragement given to me to pursue my researches.

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Last, but not least, my thanks are due to Sir Nicholas Attygalle, F.R.C.S. (Eng.), F.R.C.O.G., Lond, D.Sc. (Ceylon), Vice-Chancellor of the University of Ceylon, and the University Council, for granting me leave for my travels to Universities and Archives abroad, without which this and my other publications would not have been possible.

The author wishes to acknowledge gratefully his debt to the writings of the following ,among other scholars, in the preparation of the Introduction to this book—Turnour, Cunningham, Tennet, Havell, Max-Muller, Smith, Bhandarkar, Barua, Marshall, Paul E. Peries, Paranavitana, Malalasekera, N. Dutt, etc.

T. VIMALANANDA.

University of Ceylon,
Peradeniya.
12th January, 1963.

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1st " To excite as much jealousy as you possibly can between the Maha Modeliyar of Matura and this place."

2nd " That you keep the system of jealousy that may prevail in the district itself against the Maha Modeliar of Matura."

(*c*) policy to be adopted towards the priests, with a view to realising the following objects :—

(1) " to convince the people that the greatest respect and attention shall be shown to their religious prejudices and customs ' ;

(2) " to give the priests themselves a fellow feeling with our government and, of course, an interest in supporting its authority amongst the Inhabitants ; and "

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Erratum

On page 36, please read C.O. 54/9 as C.O. 54/2
„ 39, „ „ „ 54/10 „ „ 54/2
„ 40, „ „ „ 54/10 „ „ 54/2

INTRODUCTION

INTRODUCTION

THE BUDDHA established the Sangha, and organised it on the modl of an Aryan Clan, a select spiritual brotherhood within the larger brotherhood of a secular Aryan Community. He was careful to ordain that the Sangha shall not be used by any one as a means of escaping secular obligations; for example no one could enter the Sangha in order to avoid the payment of a debt. Robbers were likewise not admitted; also criminals punished by official n otification and persons in the royal service, and slaves. Nevertheless with deep human feeling the Buddha opened wide the doors and satisfied the spiritual desires of the masses by offering them the Dharma. He made the Dharma easy to understand and accessible to all and thus lifted up the lower orders and gave them spiritual freedom.

The Sangha, the Congregation of believers, was selected from the four castes. But the Buddha has remarked,

> "As the rivers lose each its individual distinction after falling into the ocean, so the monks lose all their distinctions as regards social status after joining the monastic Order."

The success of this new missionary religion has been partly due to the magnetic personality of its founder. and the loving kindness which inspired his teaching. In this movement the foundation of the Kingdom of Righteousness, which the Buddha discovered, was not a new one. He says

> "As a man, brethren, wandering in the forest, in the mountain jungle, might see an ancient path, an ancient road, trodden by men of an earlier age, and following it, might discover an ancient township, an ancient place, the habitation of men of an earlier age, surrounded by park and grove and lotus pool and walls, a delightful spot; that man were to go back and announce to the king or his minister:
>
> 'Behold, Sir, and learn what I have seen.' And having told him was to invite the king to rebuild the city and that city were to become an enflourishing and populous and wealthy once

more. Even so, brethren, have I seen an ancient path, an ancient road, trodden by Buddhas of a bygone age."

The Buddha's doctrine was acceptable to the Kshatriyas as it was directly opposed to the pretensions of the Brahmins and as the Buddha upheld the Aryan institutions and traditions. The Sangha carried this message to the people. At the assemblies of the Sangha all the members took their seats according to seniority, not according to caste, as had obtained hitherto, repudiating thereby the old Brahmanic system of placement caste. The Sangha being a democratic body commenced its proceedings in a democratic way. The proceedings were opened by the president uttering the formula.

"May the honourable Sangha hear me; if the time seems fit to the Sangha, let the Sangha act. This is the motion before the Sangha."

After the motion had been read, the proposer of it explained its purport, and only those who disapproved of it continued the debate. The president put the question whether the motion should be accepted or not. If there was no opposition after the question had been put three times, it was declared carried; otherwise it was put to the vote and a majority of the Sangha, including the absentees decided the question. However, it should be noted that no vote of the Sangha was valid which was contrary to the Dharma,—the Truth or Law as revealed by the Buddha himself, which was again the spiritual counterpart of the common law of the Aryan pale. The only authority competent to adjudicate when the correct interpretation of the Dharma was in dispute was the general assembly of the Sangha, the summoning of which was an event of utmost importance. This was the organisation which the Buddha established to counter the vested interests of the Brahmins.

The Sangha, with the Buddha at its head aroused bitter hostility among the Brahmins whose authority and powers were attacked. The Buddha's was the re-organisation of the Aryan society upon a wider basis, and the re-adaptation of religious thought to the spiritual needs of the times. The Brahmanic doctrine of sacrifice and mantram which was in vogue was replaced by the Dharma-of right thought and right living. At the time of the Buddha, the Brahmin heads of religion held disputations at the Kutuhala: Salas (halls for people in quest of truth), or paribbajakaramas

places where the wandering teachers may reside and hold controversies with conveniece. At these disputations the defeated teacher with his followers would relinquish his own doctrine and embrace that of the victor.

The Buddha with his love of truth always held the field in such disputations. The disputants always had the elucidation of truth as their object and not its obstruction. So the teachers view with one another to win the largest following. A large number of the Buddha's disciples were recruited either as the result of defeats suffered by his opponents or from among the followers of Brahminic and heretical teachers convinced of the superiority of the doctrines propounded to them. The character and personality of the Buddha's immediate disciples such as Sariputta, Moggallana, Kassapa, Kaccayana, Punnna Mantiputta, and Ananda were other powerful factors in the propagation of Buddhism. Their excellences are mentioned sometimes by the Buddha and sometimes by brother monks. Sariputta is described as excelling all in wisdom, self-control and virtue, well composed in his inner self, dwelling on the highest places of thought, expert in the knowledge of the Dharma and possessing capacity for preaching persuasively. Moggallana was valiant, self-controlled and possessed of supernatural powers and able to raise the disciples to the highest stages of moral and spiritual progress; Mahakassapa was foremost in ascetic prowess which the Buddha permitted as a concession to the tendencies of the age, self-sacrificing and keen to dwell remote from men; Mahakaccayana was a great expositor of the Dharma; Punna was an appealing preacher; Ananda was the foremost bhikkhu in erudition, morally watchful, steadfast, versed in the sacred lore and eloquent. The qualities mentioned above were doubtless shared by the other members of the Sangha.

Conversion by the propgagation of the doctrine marks out Buddhism as making a radical departure from the traditional lines on which Indian religions brought new adherents into their fold. The Brahmanic caste-system, its spirit of exclusiveness in religious matters and its power were the result of forces from within and without. Buddhism fashioned a radically different path. The conversion of a new adherent was a deliberate act, and his acceptance of the new faith was effected in a way which may be described as a change that is made with deliberate purpose This

fundamental departure in method from the traditional was responsible for the speed with which Buddhism spread in Magadha.

After his Enlightenment the Buddha went to Benares

"to set rolling the royal chariot-wheel of a universal empire of truth and righteousness."

There at Saranath he formed the first band of Buddhist missionaries with himself as their leader. And he said to these first missionaries who numbered only sixty one'

"Go ye now, O bhikkus, and wander, for the gain of the many, for the welfare of the many, out of compassion for the world. Let not two of you go in the same way: preach the doctrine which is glorious in the beginning. The middle and the end, in the spirit and in the letter; proclaim a consummate perfect, and pure life of holiness. There are beings whose mental eyes are covered by scarcely any dust, but if the doctrine is not preached to them, they cannot attain salvation. They will understand the doctrine. And I will go also, O bhikkus, to Uruvela-Senanirama in order to preach the doctrine."

The Buddha's ethical teaching had a profound influence on the people of Aryavarta, and upon Brahmins. It was natural and inevitable for Buddhism to grow and develop in the changing circumstances of the age, because it was not a dead static formula of salvation and ethics, but a living, dynamic, self-evolving and self-adjusting spiritual movement. Socially and politically Buddhism brought together the petty principalities of Nothern India, and in breaking down the racial barriers of Aryavarta and cleansing the spiritual atmosphere of superstition and priestly obscurantism, it bound in closer ties of sympathy the political organisation of the Aryan pale. Thus it helped to lay the foundation of the great Mauryan Empire. The Buddha's prohibition of the low arts of divination, spells, omens, astrology, sacrifice to gods, witchcraft and quackery, relieved the Indian masses of a psychological burden that had been a grievous impediment to their political progress.

The story of the spread of Buddhism in the Aryavarta is in no less eventful than the life of the Master himself. In spite of the hostility of the Brahmins and other heretical teachers the doctrine of Gautama the Buddha received powerful support from

the rulers and the people. Under royal patronage his Dharma found a recognised place not only in the centres of learning but in the courts as well. The bhikkus trained in the Buddhist schools preached the Eight-fold Path. The Pali Texts record that so many men joined the Sangha that many families of Magadha became sonless and many wives husbandless. At the time of Buddha's death the Sangha had become a powerful organisation which even the Brahmins were compelled to respect.

The Buddha visualized the dissensions in the Sangha that would arise after his demise. But he took heart from the fact that there was no difference of opinion among the Sangha upon the Dharma which he preached. To ensure the stability of the Order he delivered religious discourses on the cause of schism and the way to avoid them. He knew that the Sangha would have implicit faith in the Dharma and the Vinaya and so instructed his disciples that his doctrine should be their leader after his death. Vassakara was curious to know the cause of the existing concord in the Sangha in spite of the fact that it had no leader. Ananda replied,

"We are not without a refuge; the Dharma is our refuge."

There is a treatise called Patimokka which has been formulated by the Teacher and which all the monks living in the same gama-khettha have to recite in a monsatery where they assemble on the Uposatha days. Should there occur any difference or doubt in recitation, the bhikkus present should explain them in accordance with the Dharma. There was no supreme head of the Buddhist Sangha, but each parish was under the control of the most senior and best qualified monk.

The Buddha framed rules by which the conduct of the bhikkus could be directed on the right lines. The Sangha thus constituted worked smoothly and ardently for the Master. These Vinaya rules are early examples of representative self-governing institutions obtaining in ancient India. The Marquess of Zetland, a former Viceroy of India remarked:

"It is, indeed, to the Buddhist books that we have to turn for an account of the manner in which the affairs of these early examples of representative self-governing institutions were conducted. And it may come as a surprise to many to learn that in the Assemblies of the Buddhists in India two thousand years

and more ago are to be found the rudiments of our own Parliamentary practice of the present day. The dignity of the Assembly was preserved by the appointment of a special officer—the embryo of Mr. Speaker, in our House of Commons. A second officer was appointed whose duty it was to see that when necessary a quorum was secured—the prototype of the Parliamentary Chief Whip in our system. A member initiating business did so in the form of a motion which was then open to discussion. In some cases this was done once only, in others three times, thus anticipating the practice of Parliament in requiring that a Bill be read a third time before it becomes Law. If the discussion disclosed a difference of opinion, the matter was decided by the vote of the majority, the voting being by ballot."

The Buddha as the founder of a religious organisation, which was intended to work long after his span of life on earth, knew that it ought to be fashioned in such a way that it would be self-sufficing, meeting its own exigencies in addition to making full provision for the performance of the daily duties required of its members. But though the Buddha felt the necessity and importance of framing rules, he knew they could not be evolved without having some experience of the deficiencies of the organisation and faults of commission and omission of the bhikkus. The Vinaya rules evolved gradually under the impact of fresh incidents or the commission of fresh offences. Thus it took time for the set of rules to be evolved in its completeness. A great deal of care was taken to make the code of conduct as perfect as possible. That the Buddha succeeded in the object is apparent from the smooth functioning of the Vinaya Code even centuries after his death. The basal framework of the code, which was framed at Rajagaha, served to check the delinquencies of the bhikkus to which Buddha on many occasions had drawn attention in the following terms..

> "These will not conduce O, Bhikkus, to the conversion of the unconverted and to the augmentation of the number of the converted; but they will result, O bhikkus, in the unconverted being repulsed from the faith, and in many of the converted becoming estranged."

It was the Buddha's fear that after his death dissension would arise on the question of rites and austerities. The introduction of rituals after the Buddha's death would not have been welcomed by the orthodox members of the Sangha. But such ritual was demanded in an increasing degree by the laity. So the groups or schools of Buddhists that advocated and followed these rituals fell apart from those that did not, and ritualism became a feature distinguishing certain schools from others. Such were the characteristic features in the history of Buddhism up to the accession of Asoka.

Apart from the rituals, difference of opinion and other conflicts among the bhikkus were not regarded by Buddha as Sangha-bheda. In the Vinaya, Sangha-bedha is defined as follows:

> "For not only is a formal putting forth or voting on, mere disagreement, but the offending bhikkus must also be quite aware that the doctrine so put forth is wrong, or at least doubtful and also that the schism resulting from his action will be or will probably be disastrous to the Dharma. In other words, the schism must be brought about by deliberately putting forward a doctrine known to be false, or at least doubtful, or with express intention or hope of thereby injuring the Dharma."

This was manifestly the op inion of the conservative school of the Theravadins.

The Buddha never made any provision for the supreme leadership of the Buddhist Sangha after his death. He thought that the prescription of heavy punishment for schisms in the order would be to suffice keeping intact the religion established by him, obviating thereby the appointment of religious heads. It is this very lack of headship in the Order that the dissidents took advantage of. But their evil intentions failed. The Sangha proved and manifested the unaided strength of the Dharma and the Vinaya.

In this matter the conservative Theravadins were supported by their lay devotees. At the time of the Parinirvana, the formation of a society of lay devotees was complete, the Buddha having realized that a religious organisation composed of monks required a lay society for its upkeep. The simple formula of Tisarana which he had originally prescribed for utterance by his lay devotees as a mark of their devotion to Buddhism was not regarded as adequate to bind them firmly to the Sangha. Hence the Buddha in the course of time prescribed that every lay devotee should observe the five precepts, and the more advanced among them, the eight precepts on the uposatha days and that religious discussions and discourses

be held at the assemblies of the Sangha. The topics that formed the subject matter of his discourses for lay devotees were the merits of dana and saddha, the four noble truths and mental discipline. The growth of a lay Buddhist society was imperceptible in the early stages but gradually in the course of two and a half centuries after the death of the Buddha it acquired great power. The account of this period is an account of the active interest taken by the lay Buddhists in the progress of Buddhism.

As much as Asoka found solace in Buddhism after the Kalinga war, it was Buddhism that his descendants leaned on to free themselves of the accepted and popular notion that conquest by arms is the duty of kings. Even if the monarchs should find themselves involved in warfare, Asoka reminds them that they might and could still find pleasure in patience and gentleness, and that they should regard as the only true conquest that which is effected through piety or duty. He believed that humanity could be saved from violence, slaughter and family separation by a spiritual re-orientation of politics, government and state.

Asoka's next task was to find out whether there existed a suitable and competent organisation to which he could entrust the propagation of his ideals of life. Such an organisation must be thorough and regulated in its minutest detail like his war machine, though its purpose was different. Such an organisation would enforce a high morality, mildness and humanity, compassion and benevolence. He found that the Sangha was a living example of equality and mutual esteem. Asoka therefore joined the Buddhist Sangha as a lay disciple and subjected himself to the discipline of the ideas of the Buddha. He comments:

> "It is more than two years and a half that I have lived with the Sangha. But I have not exerted myself strenuously for one year;

This extraordinary document, relating how Asoka sought to find an organisation to carry out his royal instructions, was the earliest of the series of rock edicts relating to the Sangha. The Order, Asoka noted, was an institution which was a compromise between arbitration and majority rule. He discovered he that could use this institution for the propagation, teaching and enforcement of his ethical system which he himself called the Law of Piety. The Sangha, which

paved the way for breaking down the racial barriers of Aryavarta and opened wide the doors of Aryan religion and satisfied the spiritual desires of the masses, Asoka now found to have many undersirable elements within it—

> "By reason of the great number of heretics and their unruliness, the bhikkus could not restrain them by the law, and therefore the bhikkus in the Jambudipa for seven years held no uposatha of pavarana in all the Aramas."

The heretics and other heterogenous elements dominated the Sangha, and the reputation and the unity of the Sangha reached its lowest ebb. The Order was completely disunited and disorganised. Asoka failed to enforce discipline in the Asokaramaya, the vihara of which he himself was the chief supporter. Perhaps he found it a much easier task to administer his vast empire than to control and maintain discipline in a single monastery. He was baffled; so he sent his minister to the splendid Aramaya with the command—

> "Go and settle this matter and let the Uposatha festival be carried out by the community of bhikkus in my Aramaya."

The minister went thither and when he had called the community of bhikkus together he announced to them the king's command—

> "Carry out the Uposatha festival."

> "We hold not the Uposatha festival with heretics,"

the community of the bhikkus replied, and this misguided minister struck off the heads of several Theras one by one with his sword, saying—

> "I will force you to hold the Uposatha festival."

When the king's brother Tissa beheld that crime, he sped to the minister and took a seat nearest to him. When the minister saw the Thera he went back to the king and told him what he had done

The great monarch was greatly disturbed in mind, went to Asokaramaya with all speed and asked the community of bhikkus,

> "Who, in truth, is guilty of this deed that has been done?"

And certain of them in their ignorance answered—

> "The guilt is thine",

and others said—

> "Both of you are guilty";

but those who were wise answered—

"thou are not guilty".

When the king heard this, he said—

"Is there a bhikku who is able to set my doubts at rest and to befriend the religion?"

"There is the Thera Tissa "the son of Moggali, O king" answered the brethren.

Then he was filled with an extraordinary zeal and he sent forth messengers to the Thera. Aged as he was, the thera was able to enter a wheeled vehicle, and so was brought by ship along the Ganges. Going knee-deep into the water, the king respectfully gave his right hand to the Thera, as he came down from the ship. The venerable thera took the king's right hand out of compassion for him, and the king took him to the pleasure garden called Rati-vaddana, and when he had washed and anointed his feet and seated himself, the sovereign asked whether or not he himself shared the guilt of murder of the bhikkhus by his minister.

The Thera told the king there was no resulting guilt without evil intent.

The Third Buddhist Council was composed of one thousand arahats selected by Moggaliputta Tissa. This Synod was assembled at the express desire of Aoka for the purpose of discovering and expelling the multitude of heretics who had with heads shaven insinuated themselves into the Viharas and donned the yellow robes of the Buddhist monk. Each professed its own creed, saying

"This is Dharma, this is Vinaya,"

The Viharas were defiled by the presence of worshippers of fire and the sun. The Bhikkhus and ascetics of various description, who attended the Third Buddhist Council were assembled in the Asokarama at Pataliputra by the king in person, accompanied by the venerable Arahat Moggaliputta Tissa, then seventy two years old. The heretics, sixty thousand in number, were then stripped of their yellow robes, supplied with white garments and expelled from the Assembly. The Synod then occupied themselves for nine months in rehearsing the Vinaya and the Dharma' in the same manner as was done at the First and Second Buddhist Councils by the Mahakassapa and Yasa. From the number of

Arahats who composed it, this assembly was called the Sahasrika Sangiti or" The Synod of one thousand."

The Third Buddhist Council held at Pataliputra under the royal patronage of Emperor Asoka sat in session for a period of nine months. It was a remarkable gathering. It represented the culmination of the earlier form of Buddhism which with the ensuing expansion was destined to undergo a profound modification of spirit. This Third Buddhist Council was the signal for the formation of an organisation of missionary activity, which was already included, as we have seen, in the policy of Asoka. The names of the chief missionaries in the different provinces are carefully preserved to us. These missionaries who were selected by Moggaliputta were the principal leaders of Buddhism, men who had acquired the rank of arhat and were respected for their superior sanctity.

The above are not mere legendary narratives gathered from the historical texts. The description of these missions is one of the most curious and interesting passages in the ancient history of India. The authenticity of the account has been most fully established by the discovery of the bodily relics of those members of the Sangha together with names of the countries to which they were deputed.

The chapter which deals with the history of Buddhism in India under the imperial patronage of Asoka is a very exceptionally brilliant one. In the twilight before the dawn suddenly flashes the eastern sky, the ruddy edge of the morning sun swiftly leaps upon the horizon. So the history of Buddhism is not that of a religion which erstwhile had been confined to the few states of the Ganges—Yamuna valley and had emerged as the religion of the people of the Indian sub-continent. It has no record of slow and painful struggle onwards, lessening the darkness stage by stage. The risen creed of Sakyamuni illuminated the entire sub-continent with full splendour and glory and awakened the countries of Asia from a deep slumber.

Asoka the Great was brought up in the Mauryan political traditions. The Maurya spirit possessed him and his political outlook was stamped with it. He carried in his person the Maurya heritage. This Maurya aspect of Asoka continued to affect all the phases

of his personality till he fought the most bloody war of Kalinga in order to realise the Mauryan dream of political suzerainty. Chandasoka (the violent Asoka) of Buddhist tradition might have been the typical Maurya who symbolised in himself the Mauryan political ideal and practice. In the ninth year of his coronation he effected the conquest of the country of Kalinga. The slaughter and suffering attending this conquest produced in his mind a revulsion, which proved to be the turning point of his career. He records with deep sorrow that one hundred fifty and thousand were slain, and that many times that number perished from famine pestilence and other calamities which followed in the wake of armies; with feelings of profound sorrow and remorse and regret over the grievous wrongs done to the people, he says

> "The loss of even the hundredth or the thousandth part of the persons who were slain, carried away captive or done to death in Kalinga would now be a matter of deep regret to His Majesty."

Now under the influence of Buddhism he declared that the chiefest conquest is that won by the law of piety. This Kalinga war convinced Asoka that the Maurya ideal which he achieved with such consummate thoroughness was base, useless and harmful. In his disillusion he found solace in the Buddha Dharma. The clash of ideals, Mauryan and Buddhist, seems to have uncovered the mystery of the transformation of Chadasoka to Dhammasoka. As the Kalinga war shook him thoroughly, he realised the importance of Buddhism as a philosophy of activism. He did not give up work and turn a recluse in search of Nirvana in the world ot non-activity and struggless living. The message of Buddha was an inspiration to him in the struggle of life. It is this aspect of Buddhism that touched his inner most chord. Asoka was a man of action. Buddhism gave him more impetus to activitise himself. The philosophy of Buddhism in its practical bearing on life and life's problems was a quick incentive to his complete identification with the principles of individual and social welfare. All historians agree that the Kalinga war convinced Asoka of the truth of Buddhist ideals.

The spirit of tolerance was doubtless a feature of religious life in India. It should however be said to the credit of Buddhism that its tolerance was more thorough-going than that of every other

contemporary religion of India. Buddhism had a catholicity of spirit which appealed to all other religions. To make an attack on another religion had no sanction in Buddhism. The Buddha strongly held the view that gifts should be made by a Buddhist to the deserving members of other religious orders, not the Buddhist Sangha alone. The Buddha asked a Jaina householder after his conversion to Buddhism to continue his charity to the Jaina monks.

Asoka possessed, like Buddha himself, this spirit of religious toleration to a superabundant degree. Asoka was a staunch Buddhist in the orthodox sense of the term, yet he was no bigot, and no fanatic. He had none of the spirit of a persecutor. His soul was steeped with humanism. Perhaps the most interesting monuments of Asoka are his proclamations in rocks, pillars and caves indicating his attitude towards other religions. There are the caves at Gorathgiri together with edicts of dedication of costly dwellings for the benefit of a religious sect known as Ajivakas, whose members went naked and were noted for the utmost rigorous ascetic practices. These records are decisive proof that Asoka was sincere when he solemnly declared that he honoured all sects. For the Ajivakas were extreme fatalists, having little or nothing in common with the Buddhist. Asoka says—

> "A man must reverence all sects (Religions) and never think that he honours his own by disparaging that of another for trivial reasons. All sects deserve reverence for one reason or another. By thus acting a man exalts his own sect, and at the same time does service to the sects of other people. His Majesty cares not so much for donations or external reverence as that there should be a growth of essence of that matter in all sects."

In the realm of Asoka lived all classes and all sects of peole. The greatness of the Asokan genius exhibited itself in the promotion, infiltration and percolation and absorption of the basic Dharma into diverse systems of different religions. Asoka gave his subjets freedom to follow their religions but made them realise the importance of "self control and purity of mind"

as enjoined on them by their religious principles, in consonance with the fundamental ideas of the Dharma. Asoka explained to them the humanising forces or effects of "great liberality" could be nullified if self-control, purity of mind, gratitude and

firm devotion were lacking. He showed them their way according to their lights, but that was the Buddhist way.

To the Buddhist world Asoka is an ideal king. The Buddhist world concieves Asoka as a monarch who appreciated understood and realized the true spirit of the law of the Buddha. They regard him as one who governed his dominions, with *Dasaraja Dharma*. Asoka who was an ideal Buddhist king was eager to discharge his duties to the people as a father, to look upon the people as his children. The paternalist Buddhist Law of Asoka was enacted not merely for the people of his state; he also acquainted the people of other states with the spirit of his paternal message through the principles of Ahimsa. He assured them that they had no cause to fear him, he would behave to them as a father would towards his children, and as a father he would cherish their well-being. Asoka as an ideal Buddhist king brought his vast domain under the sway of a humanised culture with a view to deadening the universal law of politics and developing the personality of man on the Buddhist concept of humanism. He humanised culture and made it the common heritage of mankind. Buddhist culture signified to him harmony and co-operation in human relationship. Through abiding peace among different people as a cardinal principle in the regulation of human affairs, Buddhist culture could generate forces of social adjustment and understanding, co-operation and integration. Asoka as a Buddhist king visualized the end of all distingrating and corrosive elements in the lives of the people; though it should be noted that the political well-being of the state was the main consideration in his cultural propaganda activity. Asoka took practical steps so that

> "the man might be made to progress by adequate promotion of morality."

The Government of the pre-Asokan period had no Department which could promote cultural activities. Asoka like a true Buddhist king appointed Dharma Mahamatras with special functions:

> "These are occupied with all sects in establishing morality, they are occupied with servants and masters for the happiness of those who are devoted to morality, they are occupied every where."

Asoka arranged, as it had never been done before, that—

> "Reporters are posted everywhere with instructions to report to me the affairs of the people at any time. For I never content in exerting myself and in dispatching business, for I consider it my duty (to promote) the welfare of all men."

It was the ardent and burning desire of Asoka as a man to identify himself completely with the affairs of the people, so that he coud be able to do real service to them. "For no duty is more important." observes Asoka

> "than promoting the welfare of all men, and whatever effort I am making is made in order that I may discharge the debt which I owe to living beings that I may make them happy in this world and that they may attain heaven in the other."

The materialisation of Asoka's mission rested upon his intense love and affection for the people, his unflagging exertion in attaining *summum bonum* for all, his undying zeal in promoting the welfare of all men and his indomitable will in giving concrete shape to his Buddhist ideal, This arose out of the social philosophy of Buddhism which cultivated the cultural values, and family members including elders and youngers, friends and acquaintances, servants and slaves become conscious of their mutual obligations towards one another. Asoka laid stress on obedience to elders and parents, on liberality to relatives, friends and acquaintances, on courtesy to Brahamins and Sramanas, on kindness to servants and slaves. To the Buddhist living is an art, not an erratic flow of the life force in its primeval form. and the Buddhist view was brought home to all people that right living requires certain conditions for its development and survival. He calls it **an ancient rule**, whereby he takes the Buddhist *sting* out of it so that the principle of living may be accepable to all without bias or hindrance—**This ancient rule** comprised four cardinal Buddhist principles by which life could flourish and prosper—Obedeience, Liberality, Abstention and Moderation were considered meritorious by Asoka. Thus Asoka in the uncompromising Buddhist belief in the sanctity of living beings declared the doctrine of the absolute, unconditional right of the meanest animal to retain the breath of life until the last moment of natural life. Asoka's cultural activities were not

confined to the people of his own kingdom. His message to neighbouring kingdoms reveal his hatred of the idea of political conquest, aggrandisment and exploitation. As a Buddhist monarch, his heart yearned to welcome all into a common brotherhood of Dharma. His message to the neighbouring independent Kingdoms is an open message for all men to read and understand the futilty of political maxims and practices, of artificial barriers between countries and between people and between states.

The loftiness of the personality of Asoka lay in its cosmpolitanism. As a man of culture and not as a king conqueror, he approached the sovereign state with a heart full of sympathy, affection and humanism. There lies the greatness of Asoka as an ideal Buddhist king. In propagating and popularising Buddhist culture, the Asokan edicts have been the real source of inspiration to the people of all times. Asoka served the cause of the Dharma by spreading Buddhist culture among all men. Historians having compared Asoka with the great kings, conquerors and warriors gave their verdict:

> "Amidst tens and thousands of names of monarchs that crowd the columns of history, their majesties and graciousnesses and serenities and royal highnesses and the like; the name of Asoka shines and shines alone a star. From the Volga to Japan his name is still honoûred. China and Tibet, and even India, though it has left his doctrine, preserve the tradition of his greatness."

By comprehensive and well planned measures of evangelisation Asoka succeeded in transforming the doctrine of Buddha into a world religion. It will be noted that at his accession to the throne Buddhism was still confined more less to the Ganges—Yamuna Valley.

The landing of Vijaya in Ceylon and the passing away of Buddha at Kusinara were contemporaneous events. The Mahavamsa has it that they both occured on the same day. The great chronicle of Ceylon describes Vijaya as a lawless adventurer. It seems that the landing was accidental: he was driven here by chance winds. The inhabitants he found here are referred to as Yakkhas, But Indian History surveying the period preceding the rise of Magadha as a great Imperial Power records:

> "The principal characteristic of this period is the completion of the Colonisation of southern India and Ceylon by the Aryans.

> The natural conclusion is that the Pandyans (Aryans) did not rest satisfied with occupying the extremest part of the peninsula, but went further southward and colonised Ceylon also. Again, coming as they did from the Tinnavelly district, they could have naturally landed in the north-western part of the island."

It is quite possible that economic pressure and trade advantages lay behind Vijaya's adventurous voyage. Historians have proved beyond doubt that the landing of Vijaya was, as stated in the Mahavamsa, a great historical event signifying the final subordination of the Dravidians to the Aryans. When Vijaya was firmly established in Ceylon, he took to wife a woman from the Yakkhas. But his counsellors advised him to take a princess of his own Aryan blood to ensure succession to the throne of his newly founded kingdom. Accordingly Vijaya despatched his first ambassador to the royal house of Madura with letters patent asking for the hand of the king's daughter, and the ambassador presented his credentials to the king of Madura together with gifts of pearls and jewels.

Perhaps, the most important event in the history of Buddhism in this country is the coming of Mahinda. The introduction of Buddhism to Ceylon is attributed to this son of Asoka, who brought the religion with him when he came here about the middle of the 3rd century B.C. At the conclusion of the Third Buddhist Council at Pataliputra, under the imperial patronage of Asoka, a very interesting conversation is recorded in Buddhist chronicles regarding the establishment of the sasana in Ceylon. It reads thus—

> "The Thera Moggaliputta answered the King's (Asoka's) question. 'Even in the lifetime of the Blessed One there was no generous giver like thee'. When the King heard this, he was rejoiced yet more and asked, 'Nay then, is there a Kinsman of Buddha's religion like unto me?' But the Thera perceived the destiny of the King's son Mahinda and his daughter Sanghamitta, and foresaw the progress of the doctrine that was to arise from them, and he on whom lay the charge of doctrine, replied thus unto the King: 'Even a lavish giver of gifts like thee is not a kinsman of the religion;, O ruler of men. But he who has son or daughter enter the religious Order is a kinsman of the religion

and withal a giver of gifts. Since the monarch would fain become a kinsman of the religion, he asked Mahinda and Sanghamitta who stood near, 'Do you wish to receive thc Pabbajja, dear ones? The Pabbajja is held to be a great (good).' Then, when they heard their father's words, they said to him. 'This very day we would fain enter the Order, if thou, O king, dost wish it; for even as for thee, will blessing come of Pabbajja". Although the monarch wished to confer on Mahinda' the dignity of prince-regent, yet did he consent to his ordination with the thought. This (last) is the greater dignity. "So he permitted his dear son Mahinda, distinguished (above all others) by intelligence, beauty and strength, and his daughter Sanghamitta, to be ordained with all solemnity. At that time Mahinda, the King's son, was twenty years old, and the King's daughter Sanghamitta was then eighteen years old. On the very same day did he receive the Pabbajja and also the Upasampada ordination, and for her the Pabbajja ordination and placing under a teacher took place on the same day."

The Mahavamsa thus refers to the coming of Mahinda to Ceylon—

"The Great Thera Mahinda, of lofty wisdom, who at that time had been twelve years (a monk), charged by his teacher and by the brotherhood to convert the Island of Lanka, pondered on the fitting time (for this) and thought. 'Old is the King Mutasiva; his son must become King', ...The King Devanampiyatissa who had arragned a water festival for the dwellers in the capital and set forth to enjoy the pleasures of the chase. The King pursued a stag and of a sudden saw Mahinda, who addressed him "Sramanas are we, O great King, disciples of the King of Truth. From compassion towards thee are we come hither from Jambudipa."

The King laid bow and arrow aside and approaching the sage exchanged greetings with the Thera and sat down near him. The Thera siad,

"Jambudipa is gleaming with yellow robes; and great is the number of those Arahats learned in three Vedas, gifted with miraculous powers, skilled in reading the thoughts of others, possessing the heavenly ears, the disciples of Buddha."

We know that for the residence of the Bhikkhus the King made an offering of the Royal Maha Meghavana, extending southward

from the city to the banks of Kadamba river. On the extensive grounds dedicated by Devanampiya Tissa to the use of the monks of the new religion was to rise the Maha Vihara, which for many centuries was held in esteem as a great centre of learning. Viharas were built with all possible speed for the accommodation of the members of the Sangha.

Women were by no means second to men in their zeal for the propagation of the gentle creed of Gautama. Anula together with her five hundred ladies of the Royal Court was admitted to the Order. The establishment of the Bhikkhuni Sasana was complete.

Buddhism demands from its votaries ceaseless activity in the service of their fellow men, nay all living beings. Pamada (indolence) is the greatest of all sins.

The Buddhism established in Ceylon was of the orthodox Theravada school, and received a great impetus under Duttha Gamini. He defeated Elara, and initiated an era of peace and plenty and contentment. There was happiness and prosperity in the land. His munificence was chiefly directed to the building of edifices and among them was the Brazen Palace. But the greatest of his works was the Maha Thupa. With domestic peace and prosperity well established, learning proceeded apace. The Great Chronicle gives us a wealth of detail regarding different Buddhist fraternities that visited Ceylon and their contribution. So great was Gamini's zeal for the propagation of Buddhism that he even assumed the role of preacher himself. He said,

"The preaching of religious discourse must be kept up in the Viharas in the various parts of Lanka, supporting the ministers of religion who were gifted with the power of preaching."

From that day the practice of bana preaching at the village Vihara in the Bana-Maduwa became an established practice, and has continued uninterruptedly to the present day.

There was the day when Saddhatissa unannounced and without ceremony came to listen to Bana preaching. The discourse lasted the whole night. At dawn the King's Crier revealed his identity. The Thera asked the King when he had come. "When you were just commencing, Sir, " he replied. "You are a King, Sire, and not accustomed to such discomfort. How was it possible for you to remain standing outside throughout the night?"

"Not one night, Ven'ble Sir, but many nights in succession would I willingly stand listening to a sermon such as yours. Let me assure you on my honour, I never missed one syllable of your discourse." The Thera said to the King. "Do thou, O King, rule the country on behalf of the Dharma."

For all parctical purposes, the Abhayagiri Vihara can be regarded as the first separatist school of Buddhism in Ceylon. The Vihara was built by Vattagamani Abhaya, whose reign is of immense interest in the history of Pali literature. The Abhayagiri was the mightiest ofits kind rising from a platform of eight acres to a height of more than 400 feet. It was destined later to be the scene of events of great consequence both to the religion and to its literature. One of the Theras who was expelled from the Maha Vihara joined the Abhayagiri. Burning with resentment, he left the Maha Vihara taking with him a large body of his followers and by and by strengthened his position by inviting monks to join him from India. This was the beginning of the first schism among the Sangha in Ceylon. It was originally a seceding movement, due purely to personal and disciplinary reasons, but in course of time doctrinal differences came to be associated with it. As time passed the two Viharas were reconciled.

If by chance all the indigenous literature of Ceylon is lost, there are yet two sources from which we can trace the cultural heritage of the Sinhalese Buddhists of this country. These two sources are (*a*) the archaeological remains, (*b*) the accounts of foreign travellers. Curiously enough, though the Island of Ceylon was known to navigators, travellers and pilgrims from early times, the names by which it was called are quite unfamiliar, and indeed, unknown but to a few of us. The Mahavamsa and other historical works and the Pali and Sanskrit literature in general use the name *Lanka*, which generally means the **Resplendent.** However, Samudra Gupta mentions in his famous pillar inscription the name *Sinhaladvpa*, while the western classical records know Ceylon as *Taprobane*, the land of hyacinth and ruby. It was known to the Romans too as *Taprobane*. To the Chinese it was the **Island of Jewels** and to the Arabians the **Earthly Paradise.** Ceylon has through the ages been used by the people of all nations as a stepping stone across the mighty Indian Ocean. In olden days, navigation was a dangerous business and it was regarded as a merciful act of providence that this island of ours, inhabited by Sinhalese Buddhists who

allowed the voyagers to land and refresh themselves or trade, had been placed midway across the Indian Ocean.

We possess a history which tells the story of the Sinhalese Buddhists for the last twenty five centuries. That work of history is the Mahavamsa. It tells the story of our cultural legacy covering all aspects. Historians say we in Ceylon have something which the people of India do not possess. Max Muller a great orientalist says—

"But who was to contradict the Ceylonese historians? They possessed what the Buddhist of Magadha did not possess, a history of their Island and their sovereigns. They valued historical chronology for its sake, forming an exception in this respect to all other nations of India. They were a colony, and like most colonies, they valued the traditions of the pastBuddhists of Ceylon and did not borrow the outlines of their history either from the Brahamans or from the Buddhists of Magadha; and this is a point which was never been sufficiently considered."

Such is the tribute paid to the Mahavamsa by historians of this century. But apart from the Great Chronicle, we have innumerable lithic records which tell our story. They are essentially records of religious foundations; the later epigraphs become more and more comprehensive in their scope and cover such questions as royal succession, dynastic changes, organisation of charitable institutions under royal patronage, and the management of such institutions as royal parks, monasteries and public parks, as well as many details of the daily life of ordinary people, the homes they lived in and their occupations .We learn also from inscriptions about the administrative machinery, both central and municipal, the hierarchy of offices and the institution of public endowments and trusts as well as regulations governing such things as hunting and fishing. The historical evidence of these details is unimpeachable, and they introduce a note of human interest into Lanka's history, which is rare in the East.

Our chief sources of secular law are the ancient text books which embody the Dharma or civil and religious duties. The Brahmanic law book *The Manava Dharma Sastra*, which is commonly known as the Laws of Manu, no doubt exerted a cognizable influence on our laws. During the Polonnaruwa and subsequent periods

Sanskrit Literature, particularly Hindu Laws, entered Ceylon through matrimonial alliances. We do not have codified law books on ancient Ceylon but we get a true picutre of the country, and of how it was governed, from the picture of a properly constituted Buddhist monastery. All this is, however, in regard to the civil laws of the country. We do not get enough material relating to criminal laws. There is the absence of a compilation giving a full account of the laws and customs of Ceylon, which have always played an important practical part in our social system.

The Kings of ancient Ceylon divided the country into three parts viz. Ruhuna, Maya and Pihiti. Pihiti always was the King's province. Ruhunu and Maya were always governed by members of the royal family. The king's power in theory was absolute, but in practice it was not so because the Sangha always exerted a controlling influence over the sovereign. But with the growth of dominion particularly of repeated foreign assaults from South India. The King was expected to examine the accounts of receipts and expenditure and the arrangements for defence, the business of the subjects, the appointment of officials, corresponded with councillors, considered the reports of secret agents and the state of amusements etc., etc. The Royal palace was situated in a fortress surrounded by moats. The king carried on the administration with the help of ministers and also a large staff and he collected tolls and levied taxes on customs, timber, elephants, pearls, gems, etc. One of the main sources of income of the Kings of Ceylon as early as the 3rd century B.C. was tusks, pearls, gems and elephants. Ceylon was celebrated in the ancient world for these commodities, which were sold in Greece and in the countries of the Roman Empire. And subsequently, in Arabia, Persia, China and the countries of south-east-Asia, Manthai (modern Mannar) acquired a great reputation in the ancient world as an international emporium. There is no doubt that the Kings of Ceylon had a very efficient civil service to administer the country.

The Mahavamsa describes with ecstatic rapture the entry of Mahinda to Anuradhapura, and the consequent conversion of the King, the members of the royal family, families of the nobility and, finally, the people of Ceylon. It was time to announce the new doctrine to Ceylon. Conversion achieved its climax when Asoka decided to send his daughter Sanghamitta also to Ceylon.

This mission was most successful, and it was the most productive of the missionary efforts of Asoka. For Sanghamitta brought with her a branch of the Bodhi tree at Buddha Gaya where the Blessed One attained wisdom. Historians record the great event in these terms:

> "It is doubtful if any other single incident in the long story of the Sinhalese race has seized upon the imagination of the Sinhalese with such tenacity as this of the planting of the Bodhi Tree. Like its roots, which find sustenance on the face of the bare rock and cleave their way through the stoutest fabric, the influence it represents has penetrated into the innermost being of the people till the tree itself has become almost human. The loving care of some pious observer has left on record in sonorous Pali and with minute detail the incidents of the day when the soil of Ceylon first received it, and today the descendants of the princely escort who accompanied it from India continue to be its guardians. The axe of ruthless invaders who for many centuries to come were destined to spread ruin throughout the country was reverently withheld from its base. And even now, on the stillest night, its heart-shaped leaves on their slender stalks ceaselessly quiver and sigh, as they have quivered and sighed for twenty five centuries."

Vijaya established his Kingdom on Aryan principles, with the army having supreme power in the state. But Devanampiya Tissa like Asoka in India dropped that policy. He demobilised the army, gave up hunting expeditions, the princely pastime, and the bloody sacrifices of Brahmanism, and so laid a solid and suitable foundation for the propagation of the Dharma. He decreed that Ceylon thereafter shall be goverened by the principles of *Dasa Raja Dharma*. The spiritual movement introduced under such happy auspices found a permanent abode amongst us. If the criterion of its greatness be the beneficial influence it exerted upon the character of those at whom it was directed, then, truly the mission of King Asoka to Ceylon was amongst the greatest civilizing influences in all mankind for it bequested to the people of Ceylon a greatness of disposition, a nobility and refinement of character which neither the ravages of time, nor the centuries of ruthless warfare, nor the insidious attacks of modern commercialism have succeeded in depriving them of.

Devanampiya Tissa's reign lasted forty years. It was a period of unbroken peace, devoted entirely to the social and moral welfare of the country. The monarch lived sufficiently long to see the accomplishment of Buddhism as the permanent national faith. This task done.....

THE LANDING OF THE PORTUGUESE AND THE BEGINNING OF THE DARK AGE—1505

The landing of the Portuguese in the year 1505 is regarded as the beginning of the dark age in Ceylon. The Rajavaliya records the coming of the Portuguese to Ceylon thus:—

"There is in our harbour of Colombo a race of people, fair of skin and comely withal. They don jackets and hats of iron, rest not a minute in one place but walk here and there. They eat hunks of stone and drink blood."

This was the report of the people of Colombo to their King at Kotte. Evidently they were struck with dumb amazement at the foreigners food, their dress and their guns. Ere long their guns blew the nation to death. More than three hundred years afterwards Sir Emerson Tennent wrote of the Portuguese in Ceylon in these terms-

"There is no page in the story of European colonisation more gloomy and repulsive than that which recounts the proceedings of the Portuguese in Ceylon. Astonished at the magnitude of their enterprises, and the glory of their discoveries and conquests in India, the rapidity and success of which secured for Portugal an unprecedented renown, we are ill-prepared to hear of the rapacity, bigotry and cruelty which characterised every stage of their progress in the East. They appeared in the Indian seas in the three-fold character of merchants, missionaries and pirates. Their ostensible motto was amity, commerce and religion. Their expeditions consisted of soldiers as well as adventurers, and included friars and chaplain majors. Their instructions were to begin by preaching, but, that failing, to proceed to the decision of the sword."

At once aggressive and timid, they combined the profession of arms with that of trade, and thus their factories became fortresses, under whose cover their formidable galleons carried war and desolation against all weaker and commercial rivals. Within a short time after their arrival they had established permanent trading settlements in various parts of the Island. The capital of the Sinhalese king was kept in a state of almost incessant seige; to the minor

chiefs who owed him allegiance was held out every inducement to break themselves from their rightful sovereign. It was a part of the Portuguese policy to inflame their apprehensions one against the other, and excite their jealousy. Thus for many years the maritime provinces were devastated by civil war in its most revolting form.

By A.D. 1540, their treachery had so succeeded in estranging the Sinhalese monarch from the sympathies of his own country men, that he found himself now entirely at the mercy of his foreign allies and appealed to them to ensure the succession of his family to the throne. To give solemn expression his desire, Bhuvaneka Bahu made an image of his grandson Dharmapala, who was the only male representative of the royal house. It was made of ivory and gold and silver—and this statue was despatched, with a jewelled crown studded with Ceylon's finest gems, to Lisbon, where a coronation of the effigy was held by the Portuguese Emperor. In return for this recognition of Dharmapala as heir to the Sinhalese Kingdom, the prince eventually renounced Buddhism, hitherto the religion of the Kings of Ceylon, and was baptized under the name Don Joan Periya Bandara. The King of Portugal, himself a great fanatic, was controlled by peculiarly aggressive ecclesiastical advisers. A party of Roman Catholic priests came to Ceylon, and licence was claimed to preach the gospel of Christ in all parts of the Island. Thus began the gradual destruction of Buddhism, the only organisation which existed for the spiritual and intellectual education of the people of Ceylon. In the meantime the Portuguese were busy extending their power as far inland as possible, including the peninsula of Jaffna and the Kingdom of Kandy. Malalasekera writes in his book, The Pali Literature of Ceylon,

"Every stage of their progress was marked by a rapacity, bigotry, cruelty and inhumanity unparalleled in the annals of any other European colonial power. Their ferocity and their utter indifference to all suffering increased with the success of their army; their inhuman barbarities were accompanied by callousness which knew no distinction between man, woman and child; no feeling of compassion was strong enough to stay their savage hands in their fell work. To terrify their subjects and bring home to them the might of the Portuguese Power, they committed atrocities which had they not been found recorded in the decads

of their friendly historians, seems too revolting to be true. Babes were spitted on the soldier's pikes and held up that their parents might hear the young cocks crow. Sometimes they were mashed to pulp between millstones, while their mothers were compelled to witness the pitiful sight before they themselves were tortured to death. Men were thrown over bridges for the amusement of the troops to feed the crocodiles in the river, which eventually grew so tame that at whistle they would raise their heads above the water in anticipation of the welcome feast."

Such is the awful story of the persecution of the Buddhists by the Catholics how they enacted their principle—"begin by preaching, but, that failing proceed to the decision of the sword". The Sinhalese Buddhists of the maritime provinces very cheerfully submitted to the cruel atrocities of Roman Catholic missionaries.

The Portuguese, being masters of the sea coast of Ceylon, felt themselves at liberty to give effect to their schemes for religious supremacy. Nevertheless there was a notable difference in their tactics as between different localities. The character of their operations in the south differed from that in the northern provinces. The northern peninsula was separated from the central portion of the country by vast forests and inhospitable stretches of sand. The physical and almost insular position of their new conquest gave it the compactness and security of a fortified district. Since they had the absolute command of the sea, the whole extent of the peninsula was thus brought by them under the authority of the Roman Catholic Church.

The hypocrysies practised by the Roman Catholics to convert the Hindus of the North compel mention; says Tennent—

"They (Roman Catholic priests) assumed the character of Brahamans of a superior caste from the Western World; they took Hindu names, and conformed to the heathen customs of this haughty and exclusive race, producing, in support of their pretensions, a deed forged in ancient characters, to show that the Brahmans of Rome were of much older date than the Brahmans of India, and descended in an equally direct line from the Brahma himself."

"They composed a pretended Veda, in which they sought to institute the doctrines of Christianity in the language and phraseology of the sacred books of the Hindus. They wore orange coloured

robes peculiar to the Saniasses. They hung a tiger's skin from their shoulders, in imitation of Shiva, they performed the ablutions required by the Shastras; they carried on their foreheads the sacred spot of sandalwood powder; and in order to sustain their assumed character to the utmost, they affected to spurn the Pariahs and lower castes who lay no claim to the same divine origin with the Brahmins."

In carrying out this system, the Roman Catholics not only contended that they were justified in the employment of such crooked methods by the sanctity of the object they were to accomplish. They indulged the entire paraphernalia pooja, processions, images, pilgrimages, holy water, feasts, fasts, prayers for the dead. They introduced dancers like the dancers in Hindu Temples—

"Baldaeus, who repaired to Jaffna in A.D. 1658, immediately on retirement of the Roman Catholic priests, describes their churches as fitted up with theatres and stages for the exhibition of mysteries and theatrical representations of the great historical events of Christianity."

By a system of mingled deception and hypocrisy they enlisted followers from other faiths to the Roman Catholic Church.

The Roman Catholic priests in the East assumed the character of Brahmins and invented strange a script to impress the people and introduced the dancers of the Brahmanical rites into their ceremonies of the Church. Perhaps it is not quite out of place to make mention here of the state of affairs in Europe. The celebrated historian Motley gives us an accurate picture of it and also the curse of the Catholic Church on those who had the courage to speak against it. Motley writes—

"On the other hand, with the invention of printing, the cause of reformation takes a colossal stride in advance. A bible, which before had cost five hundred crowns, now cost five. The people acquired the power of reading God's word, or of hearing it read, for themselves. The light of truth dispels the clouds of superstitution, as by a new revelation. The Pope and his monks are found to bear very often faint resemblances to Jesus and His Apostles. Moreover, the instinct of self-interest sharpens the eye of the public. Many greedy priests, of lower rank, had turned shop-keepers in the Netherlands, and were growing rich by selling their wares, exempt from taxation, at a lower rate than

lay buksters could afford. The benefit of clergy, thus taking the bread from the mouths of many, excited jealousy; the more so as, besides their miscellaneous business, the reverend traders have a most lucrative branch of commerce from which other merchants are excluded. The sale of absolutions was the source of large fortunes to the priests. The enormous impudence of this traffic almost exceeds belief. Throughout the Netherlands, the price current of the wares thus offered for sale was published in every town and village. God's pardon for crimes already committed, or about to be committed, was advertised according to a graduated tariff. Thus, poisoning, for example, was absolved for eleven ducats, six livres tournois. Absolution for in-cest was afforded at thirty six livres, three ducets. Perjury came to seven livres and three carlines. Pardon for murder, if not by poison, was cheaper. Even a parricide could buy forgiveness at God's tribunal at one ducat, four lives, eight caslines."

This is not all. No one dare speak a word against the Church. The priests again held over in readiness a deadly weapon against whoso ever question the authority of the Roman Catholic Church. Here is again in Motley's words the formula of the curse—

"In the name of the Father, the Son, the Holy Ghost, the Blessed Virgin Mary, John the Baptist, Peter and Paul, and all other saints in Heaven, do we curse and cut off from our Communion him who has thus rebelled against us. May the curse strike him in his house, barn, bed, field, path, city, castle. May he be cursed in battle, accursed in praying, in speaking, in silence, in eating, in drinking, in sleeping. May he be accursed in his taste, hearing, smell and all his senses. May the curse blast his eyes, head, his body, from the crown to the soles of his feet. I conjure you, Devil, and all your imps, that you take no rest until you have brought him to eternal shame; till he is destroyed by drowning or hanging, till he is torn to pieces by wild beasts, or consumed by fire. Let his children become orphans, his wife a widow, I command you, Devil, and all your imps, that even as I now blow out these torches, you do immediately extinguish the light from eyes. So be it—so be it. Amen Amen."

So speaking, the curser was wont to blow out two waxen torches which he held in his hand, and, with this practical illustration, the anathema was complete.

For the purpose of proselytizing, the Roman Catholic Church divided the country into two main divisions. In the north, as stated above, Roman Catholic priests pretended to be the Brahmins from the West. But in the south they followed entirely a different policy and a different method. The work of Roman Catholic priests was very sharply watched by the Buddhist Sangha of the Kingdom of Kandy. The political condition of the country was at its lowest ebb, the interior provinces were divided into a number of small principalities uncontrolled by any paramount central authority. These petty rulers no longer manifested patriotism and zeal for the public welfare which had so significantly characterised the former kings of Ceylon. They had ceased to occupy their attention with the development of institutions calculated to benefit the people. The history of this period contains very little besides accounts of their feuds and jealousies, their ceaseless intrigues and insurrections. Such was the sad state of the country which paved the way for the proselytization by the Roman Catholic Church.

The Buddhists of Ceylon had a recorded history of two thousand years before the advent of the Portuguese in Ceylon, a long and proved record of achievements, suffering and sacrifice for the progress and promotion of Buddhist culture in this country. In the course of two thousand years prior to the advent of the Portuguese, hardly a decade elapsed without a raid or an invasion from the Indian sub-continent. The Sinhalese were alive to the nature of this enemy. They had seen the rise of Anuradhapura and its eventual destruction by the Indian Tamils. The great chronicle tells the story thus—

"When he had begun to rebuild the so-called Manipasada, which the troops of the Chola King had burned down he restored the beautiful Vihara of the four Cetiyas in Padalanchana, which had been burnt down by the troops of the Chola Kings. In like manner, he restored the burned Vihara of the Tooth Relic in the centre of the town, the Dhammasangani house, and the Mahapali House". Anuradhapura with its magnificent royal houses, great viharas, huge monasteries, marvellous system of lakes, public parks, charitable institutions, hospitals, etc., was destroyed by the Dravidian enemy. The Singhalese Buddhists built Polonnaruwa in the rich alluvial valley of the Mahaweliganga. But Polonnaruwa, too, with its beautiful parks and its strong forti-

fications was destroyed by the same hostile hordes. Its devastation by Magha, the South Indian invader and his ruthless army, is the worst disaster recorded in that age of the history of Ceylon: "They wrecked the image houses, destroyed many Cetiyas, ravaged the viharas, the Pirivenas and many sanctuaries, the invader made over to one or other of his warriors as dwellings."

In the complete destruction of the city of Anuradhapura or the sack of Polonnaruwa, the last national capital of the Singhalese people, the enemy, however, never attempted to convert the Buddhists of Ceylon to the Hindu faith. But the new invader from the West not only destroyed the places of worship of Buddhists but forcibly converted many people to the Roman Catholic faith. The Singhalese Buddhists were suddenly awakened to this new danger when the strongest inducements were held out to the people to embrace this new religion. No office could be held by any one who did not profess Christianity. All civil rights were denied to the "heathen". The Buddhists of Ceylon saw the new danger when they read the order of the King of Portugal to his Viceroy. It was as follows :—

" We charge you to discover all idols by means of diligent officers, to reduce them to fragments and utterly to consume them, in whatever place they may be found, proclaiming rigorous penalties against such persons as shall dare to engrave, cast, scuplture, lime, paint or bring to light any figure in metals, bronze, wood, clay, or any other substance or shall introduce them from foreign parts, and against those who shall celebrate in public or in private any festivities which have any gentile taint, or shall abet them ".

It is interesting to note here that three agencies of the Roman Catholic church directed operations against the helpless Buddhists. Those three agencies were : (1) The Roman Catholic Emperor of Portugal ; (2) His Viceroy at Goa ; (3) The Roman Catholic priests in Ceylon. They were all united in the effort completely to destroy Buddhism in our country. As the Portuguese were in possession of the sea coast of Ceylon, the Buddhists could not communicate with any sympathetic power outside Ceylon for help at that hour. Thus the Roman Catholic church in Ceylon embarked upon a campaign of destruction and bloodshed, unopposed by any political power.

The destruction of the shrine at Devi Nuwera or Deundara by the Roman Catholics will serve as an illustration of the methods they followed. The Roman Catholic soldiers on their way to Deundara sacked and committed to flames three great Buddhist Viharas. Here is a description of the shrine at the time of its destruction.

" Founded according to tradition in the year 790 A.D. to the honour of a Red Sandalwood image of Vishnu, this famous shrine ranked next to the temple at Trincomalee alone. Its great roof of copper gilt flashing far out at sea served as a landmark for the mariners of every nation who sailed Indian waters and who acknowledged the protecting influence of the Divinity by many a pious offering. Even to far China had the glory of this city of god penetrated, and numerous stone inscriptions at the spot recorded the devotion of the emperors of that country. Nearly two hundred and fifty years before Ibn Batuta had visited the shrine where a thousand Brahmans served as ministers of the God. Kings had vied with each other in beautifying the place and adding to its wealth, and its annual fair ranked among the most important in the east. The gleams of the jewels in the shop reflected on the white clothes of the passers by recalled the coloured silks of Gujarat. Eight kovilas in all occupied the place, for Kataragama and Pattini were worshipped here as well as Vishnu lotus-hued. On emerging from the Magul Welle there stood the Vihara of Buddha, the painted Wata Dage contained the Dagaba, the two images of Buddha. the Ot Pilima and the Siti Pilima. But the glory of the place was the Sri Vishnu Devi Raja Bhavane with its Maha Wat Maduwa."

Greedy for the plunder of the rich temple, the Portuguese now sailed there. There was little or no opposition to their landing. The city and the temple were found deserted, and what the Portuguese did can best be described in the language of their official historian :

" The inhabitants, on seeing the Portuguese, abandoned the city, and betook themselves inland. Our people proceeded to enter it without encountering any resistance, and reaching the Pagoda (Dagaba) broke open the gates, and entered it without

meeting anyone to resist them, and went all round to see if they found any people ; and seeing that all was deserted, Thomas de Souza delivered it over to the soldiers that they might do their duty, and the first thing in which they employed themselves was to destroy the idols, of which there were more than a thousand of diverse forms, some of clay, others of wood, others of copper, many of them gilt. Having done this, they demolished the whole of that internal structure of Dagabas, destroying their *vaults and cloisters*, knocking them all to pieces, and then proceeded to sack the store houses, in which they found much ivory, fine clothes, copper, pepper, sandalwood, jewels, precious stones and ornaments of the Dagabas, and of every thing they took what they liked, and the rest they set fire to by which the whole was consumed. And for the greater insult to the Dagaba, they slaughtered inside several cows, which is the most unclean that can be, and for the purification of which are required very great ceremonies. And they also set fire to a wooden car made after the manner of a towered house of seven storeys, all large and most beautiful, lacquered in divers colours and gilt in many parts, a costly sumptuous work, which served to convey the idol on a ride through the city to which likewise they set fire, by which the whole was consumed."

In the past, the invaders from South India had sacked the Buddhist Viharas, but never built their religious edifices on their ruins. But the Roman Catholic church destroyed the Buddhist Viharas and monasteries, and with the materials collected from them they built their churches on the very spots where once stood the Buddhist Viharas. For example, the Roman Catholic churches at Kalutara, Totagamuwa, Keragala, Wattala, etc., were built on the sites of Viharas.

Roman Catholic rulers gradually gained control over the entire country except the Kandyan kingdom. They gave up the gentler means of persuasion in seeking converts for more rigorous methods. The Roman Catholic priests now applied themselves with reckless ardour to the task of pulling down the Buddhist Viharas which had taken two thousand years to build. No trouble was spared to achieve their object, the monasteries were razed to the ground, and their priceless treasures looted, the libraries were set fire to, or the leaves of the books they contained scattered to the four winds.

The high water-mark of proselytization reached when Dharmapala was baptised along with his queen. Now the Roman Catholic missionaries made no secret of their aims in Ceylon. Dharmapala, as a token of his appreciation of and gratitude to the Roman Catholic priests, disposed the revenues of Buddhist Viharas for the propagation of the Roman Catholic Church and for the maintenance of the Roman Catholic priests. The land groaned in agony with the fierce onslaughts of fanatic Roman Catholic priests. Perhaps, never in the history of Buddhism were the structures of a glorious civilisation and a noble culture more brutally destroyed than in this period of her history. The work of centuries was undone in a few years. All that was noblest and best in the Buddhist heritage of Ceylon was lost. The damage done was irreparable. This must be attributed to the fact that " the missionary could see in Buddhism nothing but the abhorrent creation of the devil ; he did not stop to inquire what were the principles which were taught by its sages, nor what the ideals after which its lofty philosophy struggled. Buddhism was not Christianity, and, since by Christianity alone could souls escape damnation and hell fire, it was his duty to God to destroy Buddhism by every means in his power. His every act was centred on the one thought that Buddhism must be wiped out of existence ".

Rajavaliya records :—" On the occasion the emperor of Cotta was baptised, many of the nobles of Cotta were baptised likewise—for the sake of the Portuguese gold. The Buddhist priests were retired into the interior, to Sitawaka and to Kandy."

It was towards the close of the Portuguese Rule in Ceylon that the Roman Catholic Church turned their attention to the extension of their power beyond the frontiers. But they could not achieve much success. On the contrary, this proselytization mission to the Kandyan Districts paved the way for the final defeat of the Portuguese in this country. For two reasons they failed in their mission to the Kingdom of Kandy, viz. : (1) The Kingdom of Kandy was gathering its strength to repel the enemy ; the Buddhists of the Hill Kingdom saw now the Singhalese chiefs of the low-country not only changed their religion but also changed their names. They saw the language and manners of the Portuguese

were rapidly adopted by them ; particularly by those who wished to earn the goodwill of those in power. The people of the Kandyan areas, so their efforts were never relaxed or suspended till the Portuguese were driven out of Ceylon after one hundred and fifty years of devastation. The national hero, who saved the Hill Kingdom from Roman Catholic oppression, was Rajasinghe, his popularity among the Sinhalese was due solely to his achievements on the battlefield against the Portuguese power. (2) By this time a formidable rival, the Dutch, had already obtained a footing at the Court of the Kandyan King, and by their advice the King of the Kandyan Provinces refused the Roman Catholics permission to build a church and convent. Further, the Dutch knew that there was no political security for them if the Roman Catholic clergy were admitted to any influence. Apart from religious considerations, on the ground of political aims the interests of the Dutch people suffered every injury from their intrigues. The Dutch people had still fresh in their memory the Roman Catholic oppression in Europe where they buried alive the Protestants who refused to accept the creed of the Roman Catholic church. So the Dutch induced Raja Singhe II to include a clause in the treaty "to allow no Roman Catholic priest to dwell in his dominions, but to oblige them to expel Catholic priests from the Kandyan Kingdom as the authors of all rebellions, and the ruin of all Governments.". The inclusion of this clause partly saved the hill country from the Roman Catholics and their religious persecution.

BUDDHISM IN CEYLON UNDER DUTCH RULE

On the 28th March, 1638, amongst the mountain fortresses of Gannoruwe, by the banks of the Mahaweliganga, the Roman Catholic power fought its last battle. The defeat of the Portuguese army was complete. From this time onwards till their final expulsion from the Island in June 1658, they made but feeble attempts to win back their glory. The period of peace which followed was a great comfort to a people utterly weary of devastation and slaughter. The Singhalese Buddhists turned once more to the working of their neglected fields and reconstructing their ruined

villages. The Dutch commenced their career in Ceylon under fair auspices and in a situation which gave point to their morals and political influence. The Dutch had already earned a reputation in South-East Asia as great administrators. But in Ceylon their political career towards its close was both faithless and aggressive, approaching in many respects the callousness of the Portuguese.

Raja Singhe II, King of Kandy, impressed by the superior character and bearing of the Dutch, addressed a letter to the Governor of Palliacotta on the Coromandal Coast, in which, after reciting the dishonourable and barbarous conduct of the Portuguese he invited the Dutch to an alliance for their expulsion from Ceylon. Raja Singhe II wrote to the Dutch Governor as follows :— " He (Raja Singhe II) could have no confidence in the Portuguese, that no union with them was safe ; that in defiance of engagements and treaties they violated his frontiers, plundered his country, and set fire to his villages and towns ; and so long as they had an inch of land in the Island, there would be no protection from their tyranny and no security from their insults ".

The result of these negotiations was an agreement by which the Dutch were to be permitted to erect fortresses in the eastern coast to facilitate their operations against the Portuguese on the west ; that the King of Kandy was to bear all expenses of the war and the Dutch were to hand over to him instantly all the fortresses which would be taken from the enemy.

The policy of the Dutch in Ceylon was in marked contrast to that of their predecessors. The fanatical zeal of the Portuguese for the propagation of their faith gave way to the earnest efforts of the Dutch traders to secure their trading monopolies ; the extension of commerce was their only aim, and for this purpose peace at any cost was essential. The Dutch possessed all the qualities of the trader. The Singhalese left them unmolested, and they were free to follow their peaceful pursuits.

But before long the true character of the Dutch revealed itself to the King of Kandy. The Dutch committed an act of perfidy not less flagrant than those which had led to the degradation and expulsion of their predecessors. In open violation of the express

terms of their engagement, they retained possession of their conquests and precipitated a fresh war with the Sinhalese to whose assistance they had been invited. The Dutch were very firmly established at Galle, Colombo and Jaffna, after they had driven the Portuguese out from every fortress right along the coast. After the Dutch occupation of the sea-coast districts, there followed, politically speaking, a period in which there was neither war nor peace. The military policy of the Dutch had been purely precautionary and defensive. Ceylon was guarded as a gem because of our cinnamon, the Dutch declaring " the cinnamon of Ceylon as the very best in the universe, as well as the most abundant ". But the cinnamon areas were exposed to frequent incursions from the Kandyans. The obstructions of the cinnamon peelers was a favourite device of the Kings of Kandy to annoy and harass the Dutch. Hence the cost of maintaining an army to guard the cinnamon country was so great as to render it doubtful whether the trade so conducted was worth the expense of its protection. The Dutch were so jealous of the new source of wealth that they acted despotically in its protection. They declared the peeling of cinnamon or the selling and exporting of a single stick except by the servants of the Government or even the wilful injury to a cinnamon plant, to be a crime punishable with death. Throughout the records which the Dutch left to the English it is to be observed that they took no measures to advance the happiness of the people of those parts of Ceylon over which they exercised control,

The Buddhists kept a sharp watch on the religious policy of the Dutch, but apprehended no danger from their new rulers. Yet it greatly surprised the Buddhists to observe how the Dutch persecuted the Roman Catholics in Ceylon and their clergy. Vengefully they directed their attacks against the Roman Catholic clergy.

They arrested and banished the clergy who were in Colombo and at Jaffna. One more unfortunate than the others whom sickness had prevented from accompanying his colleagues had his head struck off. The insults offered by the Dutch to the images on the altars of Roman Catholic churches shocked the Sinhalese Buddhists. This was how the Dutch, according to a contemporary

record, treated the images of the Roman Catholics :—" His pen wants words to describe the affronts put on their holy things by the heretics, who took the statue of the Apostle St. Thomas, and after they had cut off the nose, knocked it full of nails and shot it out of a mortar, November 16th, into our ditch ".

For a brief period Ceylon enjoyed comparative tranquility under the Dutch. The history of Dutch rule in Ceylon is not altogether devoid of generous impulses on their part. But the general character of their administration widely differed from the Portuguese. The Dutch established themselves firmly at Galle, Colombo and Jaffna and having driven out the Portuguese in turn from every fortress along the coast, succeeded by right of conquest to the whole of their territorial possessions in Ceylon. What shocked the people of Ceylon most was not their perfidy in defiance of their engagements or treaties, but their ruthless and barbarous persecution of the Roman Catholics. The Dutch who are Protestant Christians burned with vengeance and an undying hatred of the Roman Catholics. They soon became not unlike the Portuguese whose political ascendancy in Ceylon " was marked by a rapacity, bigotry and an inhumanity unparalelled in the annals of any other European Colonial power ". The label amply fitted the Dutch Protestants indulging in an orgy of persecutions of Roman Catholics. This ferocity increased with the increasing successes of their army. To terrify the Roman Catholics and make them recognize their might, the Dutch committed atrocities which we would have refused to accept as fact, had not the Dutch themselves kept accurate records of them. The Dutch inflamed their soldiers against the Catholics. This anti-Catholic fury far surpassed any condemnation of the Buddhists and Hindus. **In 1658 the Dutch Government in Ceylon issued a proclamation making punishable with death any person harbouring or giving protection to a Roman Catholic priest.** Sir James Emerson Tennent, referring to the crimes of the Dutch, records :—

" In 1715 proclamation was issued prohibiting public assemblies, or private conventicles of the Roman Catholics, under heavy fines for the first and second offence, and chastisement, at the discretion of the Magistrate for third. In the same year, by an Ordinance which was afterwards renewed from time to

time, it was forbidden for a Catholic clergyman to administer baptism under any circumstances ; and in 1733, the proclamation of 1658 was republished against entertaining or giving lodging to a priest, but with better success ; for twelve years later, the same sanguinary order had to be repeated by a fresh Ordinance of the Governor. In 1748, it was forbidden to educate a Roman Catholic for the ministry ; but within three years it was found necessary to repeat the same prohibitions, as well as renew the proclamation for putting down the celebration of the mass."

It is quite evident from the above how anxious the protestant Christians were to uproot and destroy the Roman Catholic Church.

In these circumstances, the Roman Catholic church of Ceylon was forced to seek shelter under Buddhist protection. And the Buddhists true to their attitude of tolerance saved the Roman Catholic church from complete annihilation.

In the world's history one scarcely found a finer example of religious tolerance than that which the Sinhalese Buddhists practised. Our spirit of tolerance has been unique. We know how the Hindu invaders from South India destroyed Anuradhapura and Polonnaruwa, its magnificent stupas, great viharas, huge monasteries, etc. We know how on the ruins of Buddhist stupas, viharas and monasteries the Saivaite Hindus erected their religious shrines. When the Sinhalese regained their independence and had driven the enemy out of the country, they could very well have demolished these Hindu shrines. On the contrary, the Sinhalese Buddhists, true to tradition, maintained these shrines at their own expense. Even today one sees these Hindu shrines in absolute good repair amidst the Buddhist shrines at Polonnaruwa. For the Sinhalese Buddhists in the midst of their national trials and tribulations were always conscious of the great tradition which Asoka put into practice in 272 B.C. Asoka warned his subjects to abstain from speaking evil of their neighbour's faith, remembering that all forms of religion alike aim at the attainment of self-control and purity of mind and are thus in agreement about essentials, however much this may differ in externals. He set a noble example by donating caves for the use of Ajivakas, an extremely penitential order of ascetics. Asoka engraved this

on rocks and pillars throughout his vast empire. It runs as follows :—

"King Devanampriya Priyadarsin (Asoka) is honouring all sects : both ascetics and householders both with gifts and with honour of various kinds he is honouring them. But Devanampriya does not value either gifts or honours so highly as that a promotion of the essentials of all sects should take place. But a promotion of the essentials is possible in many ways. But its root is this, viz., guarding one's speech that neither praising own sect nor blaming other sects should take place in improper occasions, or that it should be moderate in every case. But other sects ought to be duly honoured in every case. If one is acting thus, he is both promoting his own sect and benefiting other sects. If one is acting otherwise than them, he is both hurting his own sect and wronging other sects as well. For whosoever blames his own sect or other sects all this out of devotion to his own sect, if he is acting thus, he rather injures his own sect very severely. Therefore concord alone is meritorious, that they should both hear and obey each other's morals. For this is the desire of Devanampriya that all sects should be full of learning and should be pure in doctrine ."

Rajasingha II, King of Kandy, magnanimously extended his assistance to the Roman Catholics of Ceylon. Says Sir Emerson Tennent :—

" The King of Kandy readily offered them (Roman Catholics) an asylum in his dominions around Kandy. Upwards of 700 Portuguese families are said to have established themselves in Ruvanwelle, at the foot of the Kandyan hills, a colony of Mookwa Christians from the coast were encouraged to settle at Galgamoa (Galgamuva) ; and to the present day there exists in the village of Wahacotta, amongst the mountains of Matale, a community of Roman Catholics, speaking the language, and in other respects undistinguished from Kandyans, but who are known to be the descendants of the Portuguese who had there sought concealment from the persecution of the Dutch in the low country."

This then was how the Buddhists rescued the Roman Catholic Church from complete destruction at the hands of the Protestants.

The Buddhists verily set an example to the two great Christian Powers of the day. Rajasingha II also gave permission to the Roman Catholic priests to use Kandy as their headquarters. It is from this Hill Capital that they made their way to the low-country and visited in secret their scattered flocks and administered the sacraments in defiance of the orders and prohibitions of the Dutch Government. The King gave them permission to build churches at Kandy.

But as the policy of the Dutch was to try to extinguish the Roman Catholic religion in Ceylon, their Government imposed very heavy taxes on Roman Catholic marriages and ordered that marriages could only be solemnized by Protestant priests. The Roman Catholics were prohibited from burying their dead in their own cemeteries. Roman Catholics were declared equally with Buddhists to be ineligible for office. Roman Catholics were condemned to perpetual servitude. Just as the Portuguese historians recorded the crimes committed by the Catholics against the Buddhists, Dutch records likewise tell us of the severity of Dutch laws against the Roman Catholics and of how the Buddhists of Ceylon rescued the Catholics from virtual extinction.

The Buddhists of the sea coast districts enjoyed religious freedom under the Dutch for a brief period. It was when the Dutch were busy ruthlessly persecuting the Roman Catholics. Once they had driven the Portuguese out of this country, they were free to persecute the Buddhists under their dominion. To propagate their Protestant faith the Dutch Government divided their territory into three parts, viz. :—Colombo, Jaffna and Galle. The Dutch Presbyterians started their work of conversion in the peninsula of Jaffna. They took possession of the Roman Catholic churches and transformed them into Dutch Reformed Churches. Whilst proceeding thus successfully against the Hindus in the North of the Island, the Dutch priests did not progress either so satisfactorily or so rapidly in the Buddhist Districts of the South. The Sinhalese Buddhists were chary to fall in with such conflicting doctrines as those of the church of Rome under the Portuguese and those of the church of Holland in such rapid succession. In contrast to the Portuguese method of conversion which was " to begin by preaching but, that failing, to proceed to the decision of the sword ", the Dutch Protestant Christians commenced their proselytization by gentler means. James Emerson Tennent writes :—

with this view (converting Buddhists to Protestant Christianity) proclamation was publicly made that no native could aspire to the rank of Mudaliyar, or be even permitted to farm land or hold office under the Government who had not first undergone the ceremony of Baptism, and become a member of the Protestant Church ".

This announcement of the Dutch Government had a far-reaching effect on the Buddhist population of the Dutch provinces. They had hoped and expected that under the new regime they would be able to enjoy greater freedom in matters relating to their religious beliefs. The immediate effect of this proclamation was that the many chiefs who had been recently Baptised by the Roman Catholics and had taken Portuguese names gave up both the Catholic creed and the Portuguese names and adopted the Dutch names conferred on them at the time of Baptism to Protestant Christianity. The landowners and those who aspired to be petty headmen and Vidanes of their villages, were forced to accept Christianity. Moreover, the Dutch Government prostituted education to multiply their converts from Buddhism and Hinduism. " The school house in each village became the nucleus of a future congregation, and here, whilst the children received elementary instruction, they and the adults were initiated in the first principles of Christianity. Baptism was administered and marriages solemnized in the school houses, in order to confer every possible importance on those institutions ". The school teachers, apart from imparting elementary education and teaching Buddhist children and their parents Christianity, performed other duties. They were registrars of births, marriages and deaths.

Thus it was on the records of the school teachers' report that the Dutch Government decided the rights of succession to property. The Dutch Government declared, " they (Buddhists) who are not baptised forfeited a third of the property ". The attendance of those (both children and adults) was compulsory, and enforced by the imposition of heavy fines upon the parents.

Many Buddhists paid heavy taxes and fines in order to protect their religion and culture from death and decay. A very important factor that aided the Buddhists of the Dutch provinces in their

heroic struggle against this great Western Power was the King of Kandy. The Dutch reformed church was unwilling to take any very drastic measures to suppress the Buddhists of the territory for fear they would be visited with the vengeance of the King of Kandy, with whom it was far more expedient to cultivate peace and alliance. The King of Kandy indeed kept a watchful eye on the spiritual welfare of the Buddhists in the Dutch dominion. Indeed, also, we gather from the records of the Dutch Reformed Church, that the Protestant priests were surprised and baffled at the remarkable resistance offered by the people of the Southern Province to Christian conversion. They record that the influence of the religion of Buddha on them was a lasting influence. They write, " In the southern part of the island, and specially at Matara which has always been pre-eminent as the stronghold of Buddhism and the residence of its most learned teachers, the hostility of the people was more intense than around Colombo ; their opposition to education was more openly and forcibly aroused ". This they state was further aggravated by the Dutch protecting the marriages of those professing Christianity with the unconverted worshippers of Buddha.

The question now arises, to what extent did the Dutch Government succeed in converting Buddhists to their religion. We have the answer to this question from the registers maintained in the schools. The number in the Sinhalese district was estimated at 40,000 and the number in all parts of the Island at 80,000.

The progress of conversion in Ceyon under the Dutch Government was unparalleled in the history of the Church. In no part of India where Christianity had been so long established was Christianity received so readily as in some parts of Ceylon. But towards the close of their career in Ceylon the Dutch realized how much mistaken they were on the question of converting Buddhists. They realised that they had failed to break the backbone of Buddhist culture in the Southern Province. They came to admit that the Sinhalese were " *Nominal or baptised Christians*", that many of them professed Christianity only from considerations of personal advantage. The Council of priests at Galle placed on record their difficulties in these terms :—" There were, in the first instance, the influence of the native chiefs who, though they

had assumed the designation of Christian in compliance with the wishes of the Government, were still *incorrigible Buddhists*. Every action in the lives even of professing Christians was regulated by the practice and precepts of Buddhism :—When a child is born, they will consult the astrologers ; when it is sick, they hang charms round its neck ; and even after baptism they discontinue the use of its Christian name, and a heathen name is given it as usual on the first occasion of its eating rice. They will undertake no work without ascertaining a lucky day for commencing. When they marry, it must be in the propitious hour ; and when they die, their graves are decorated with leaves of the tree sacred to Buddha. They make offerings to the idols at Kataragama, they bestow gifts on the mendicant servants of the temple, and, in short, the highest benediction they can pronounce on their friends is, *May you become a Buddha*. The clergy still more blamed the licentious and offensive lives of the Europeans themselves who encourage the Sinhalese in debauchery, and show them an example in the practice of every vice ".

RELIGIOUS AND EDUCATIONAL POLICY IN CEYLON UNDER THE BRITISH

THE next part of this survey deals with the Religious and Educational history of Ceylon under British Rule as revealed in the original correspondence between the Rulers at Westminster and their Representatives and Agents stationed in the newly-acquired territory. The degree of detail with which their actions are described in the correspondence here published, as well as the careful elaboration and exposition of the circumstances and underlying reasons which prompted every single administrative measure of any importance proposed or taken by the men on the spot, shows the great importance which these modern builders of Empire attached to the smooth and wise conduct of affairs in the colonies brought under their rule. Here we are privileged to observe and bear witness to the thrilling drama of colonial government or misgovernment, as enacted by their actual authors. No votary of the Freudian metaphysic exploring the dark recesses of the sub-conscious, could have laid bare with such sure skill and precision the nature and working of the Imperialist mind, as is unfolded in these pages of living history. Here for a moment, we find ourselves admitted into the innermost councils and deliberations of those who controlled the destinies of our country at one of the most crucial periods of our 2,350 years' existence as

a nation, and permitted to pass in review the desires, ambitions, motives, and urges, no less than the doubts and perplexities, which now impelled them forward, and now caused them to hesitate and draw back. We can here analyse and examine at leisure and in minute detail the actions of men elated and overjoyed by the evident success which seemed to attend their not infrequently sinister designs, and harried and tormented by moral scruples and the pangs of their not over-sensitive consciences, at the consequences in lost human lives and lost prestige and reputation which failure must inevitably bring.

As one glances through these pages of racy and exciting narrative one cannot help being struck by the care, often spiced with a cynical and caustic wit, with which the writer sought to to present the facts, as viewed from the Imperialist Administrator's angle, in as fair and accurate a manner as the circumstances warranted, even when the result might be adverse to the person narrating the events—such was the code of administrative rectitude and regard for the truth which these British seekers after Empire had successfully imposed upon those whom they had chosen to be the trusted executors of their will, in the subjugated territories.

The story of British Rule in Ceylon then, as given in the present volume, begins with a description of the Racial and Cultural composition of the population at the time of the occupation of the Maritime Provinces of Ceylon by the British in 1797. The following sentences culled from the communication of Governor Frederic North to Lord Hobart one of the Principal Secretaries of His Majesty in England, will give some idea of the more significant facts of the situation as seen by an astute and observant colonial administrator :—

31. "The inhabitants of our possessions in this Island may be divided into three different classes, viz., The Dutch or European, the Cingalese and the Malabars, the first of these three classes, is as in the rest of India confined principally to the Forts and commercial towns but rather more colonial than the classes in our Settlements and included under the black common appellation of Burghers those whom we call Portuguese or Black Christians."

32. "These are the persons on whom the operation of European laws and usages take the most immediate effect, from them were chosen all the Servants of Government and many of them born in this country occupied at our arrival the first offices in the State."

35. "The Singalese or original inhabitants of the Island, form by far the most numerous population in the Kingdom of Candy, and in our Territories from Chilaw by the southern Coast to the Walawe river. They are divided into many classes which are as rigidly observed by the Christians as by the pagans, a paper (No. 6) which accompanies this will explain the different orders more fully. The first is that of the Vellales. From the first two of this sort are chosen the Modeliars and principal native officers of Government from the inferior classes of the same the lower officers and lascoryns or military men."

36. "The caste of the fisher men is numerous and powerful, but these have by no means monopolized that trade as a very great number of Mohammadans also subsist by it, those of the smaller number of Mohammadans also subsist by it, those of the silver-smiths, washermen and barber and that of the Sianders Madinnas or toddy drawers, exercise the professions attached to their casts ; and the chiefs of them enjoy accommodation from Government.

37. "The caste of the Chalias or Cinnamon peelers is a low one and not indigenous in the country, but from the necessity under which the Dutch Government laboured in procuring them for peeling the cinnamon they have obtained most unconscionable privileges. All their lands they enjoy free of tax, and all the causes in which they are concerned, are judged by their own chief who was formerly called the cinnamon captain, and is now the commercial resident. I applied on my arrival to Mr. Greenhill to procure an exact and correct statement of all the privileges enjoyed and claimed by this class, and the extent of lands possessed by them, but it is a subject

of such intricacy, that he has not yet been able to finish it, and I have not been willing to make too public researches, which might raise the fears and jealousy of a suspicious turbulent and numerous race in a country of Europeans on the watch to foment discontents.

38. "The Malabars inhabitants of the Northern half of our territories, they are also divided into castes, but not into the same as the Singalese, the present disgrace of that nation at the Court of Candy has distressed it even here ; and from what I have seen, I am sure that it will be difficult if not impossible to separate the policies of the inhabitants of these Settlers from those of the Great Court as it is here called.

39. "Besides these three classes composed of Christians chiefly, there are two very numerous ones of Mohammadans, the first is that of the Lebbes, or African merchants who were considered by the Dutch as aliens, tho numerous and industrious, and even subject to the payment of poll tax of twelve rix dollars or twenty-four shillings per annum in lieu of personal service. This tax from motives of kindness and justice, perhaps, rather than of policy, was abolished soon after our occupation of the Island ; and also the restoration of it has been strongly recommended by the Committee of Revenue, I trust that Your Hon'ble Board will by the Committee is three Rix Dollars, which if levied impartially and paid exactly I have been assured would produce to our Government more than the Dutch Government ever received from that of twelve Rix Dollars, which they levied. These Lebbes form the great number of small capitalists and active merchants in the country. They are industrious and apparently peaceable and if they sometimes have disputes among themselves, it is not extraordinary as there is not one with common knowledge of their law who can decide them."

41. "Another remarkable class of Musulman in Ceylon is that of the Malays, they may be sub-divided into three distinct sorts, viz., princes, soldiers and robbers, tho I by no means

which to assert that the third class exercises its profession to the exclusion of the other two."

From this initial demonstration of calculated and uninhibited statecraft, the narrative proceeds to unfold with brutal frankness the methods and manner in which the British administrators sought to subvert the doctrines, beliefs, organizations and institutions of the people for their political aims and purposes. Here we are presented with a political philosophy so cynical, coarse and unashamedly dishonest and immoral, that we could hardly believe that these pages of recommendations, advice, and instructions could either, on the one hand, have been written to or, on the other hand, been received and acknowledged by one professedly devout and pious Christian to another apparently equally pious and devout. The moral is, of course, plain for all to see. In the greed for Imperial Conquest, however carefully concealed or disguised, there could be no room for real honesty or scruple. There could, indeed, have been little of the wiles of statecraft and Realpolitik which a Machiavelli, Metternich or Bismarck, could have taught these men entrusted with the solemn duty of building up the might of the British Empire. Here, surely, is casuistry abounding laid out in its most blatant and unashamed form.

British colonial policy in Ceylon until the eve of the Colebrooke-Cameron Reforms (1832) in so far it affected Educational and Religious affairs, may be divided into three principal and fairly distinct phases. The first of these covers the period from the commencement of the British connection until the arrival of Frederic North as Governor. During this time (1796-1800) the administration of the country which, in view of the fact that the Home Country was engaged in the critical and exhausting war with France, was on a military footing, was carried out directly by the Governor in Council at Fort St. George at Madras, Lord Hobart, acting for and on behalf of the Board of Directors of the East India Company. Reflecting the interests of the East India Company as well as the policy which had been successfully followed hitherto in India, the first years of British administration in Ceylon sought to interfere as little as possible with the existing social and religious customs and practices of the people, and, accordingly

made no attempt to secure new converts to the Christian faith. The main object of Government policy during this period was to establish the Political ascendancy of the British in the Administration of the country and at the same time to secure, if possible, the goodwill of the people, so that, in the event of the country being handed back to Dutch Rule after the Napoleonic War, the political relations between the British Government and the Sinhalese population in the Maritime Provinces, on the one hand, and the Court of Kandy, on the other, might continue to be cordial.

More particularly the aim was to establish such close and friendly relations with the Kandyan Court that even after the possible return of the Maritime Provinces to the Dutch, the British Government could continue to exercise political influence over the country in general and especially gain control of Trincomalee harbour for use as a naval base and outpost protecting British Imperial interests in India : So far, indeed, had negotiations proceeded on this basis that an Embassy from the Kandyan Kingdom and a mission from the Madras Government had been despatched to exchange greetings between the two Governments and had come to an agreement on the terms of a friendly alliance of mutual protection to be entered into between them.

With the arrival of Sir Fredric North as Governor of Ceylon in 1800 this policy underwent a major reversal. North, whose reputation for classical Scholarship had not dimmed or blunted an inborn capacity for craftiness and duplicity of a crude order, had quickly perceived from an examination of certain State Papers dealing with the relations between the Dutch Government and the Kingdom of Kandy, how dependent the Kandyan Sovereign was on the maintenance of an uninterrupted supply of salt for the people's consumption. Accordingly, he lost no time in communicating to the Government at Madras, that the draft treaty which was now awaiting ratification, under the terms of which the regular supply of salt from Hambantota and Puttalam was to be assured to the Kandyan King, should not be proceeded with. For he saw in the control of the salt supply which the possession of the Maritime Districts had secured to the British, the instrument by which the Kandyan Sovereign could be reduced to dependence, and ultimately, so he believed, to submission to the British crown:-

" The late Treaty with Candia, which if ratified would bind us to restore to the king a situation on the coast for the sale and express purpose of procuring an adequate supply of salt and fish for the consumption of the people of his country, cannot in any degree militate against the plan proposed ; as the Candians would be supplied by us with salt to the extent required, at such situation, on the same terms that it would be procurable by own subjects, so long as they continued to maintain an intercourse friendship with us. The instant they deviate from that track either by acts of open hostility, or by exciting the inhabitants of our districts to rebellion, this treaty, in common with all other perpetual agreements of similar tendency becomes null and void and every law existing among nations will authorize us to retaliate by the most effectual means. Possessing the power to control their supply of salt, we may speedily bring them to reason with greater certainty than by any military endeavours, and without that enormous expense of blood and treasure, which must attend all war-like movements, in a country so naturally strong as the Interior of Ceylon."

When, therefore, the Court of Kandy remonstrated with North regarding the delay in the ratification of the treaty which had been agreed upon, North's reply was to invite Pilima Talawue, the Maha Nilame (Prime Minister) to meet him in a conference at Sitawaka in order that ratification of the treaty might be concluded.

While the demonical energy of Frederic North, and his all but complete imperviousness to anything savouring of honesty or scruple in political affairs, was fomenting the most diabolical intrigues among the Sinhalese Chieftains at the Court of Kandy against each other and the King, North was at the same time actively pursuing, with hardly less vigour, his policy of attempting to evangelise the country with the utmost possible speed: Everything, even religion, became subordinated in North's mind to the consuming passion for political power. In his dispatch of 26th February, 1799 (C.O. 54/10) on the Religious Establishment. He writes :

" The spiritual wants of the Native Christians of this Colony were formed by far the greatest part of the Cingalese population have induced me to look out for such natives as have had a sufficient education to act as preachers of the Gospel and Pastors

of the people, till I shall have received your orders as to any more permanent and respectable establishment. Some I have found willing and able to undertake the task, after ,having examined them, I have sent them to different parts of the Island, there in I have established them with salaries of from forty to sixty pounds per annum, an aggregate income will not be necessary for their successor. In case you should approve of my sending any natives to England to receive a learned education and episcopal ordination, a regulation which (as I have had the honour to state in my former letter) I consider as highly advisable not only in a religious, but in a political point of view.

"In your Continental Possessions all similarity, or union is cut off between the European and Native subjects of Great Britain, nor is it possible that any one can be formed. Whether it is desirable that such a one can or should, is a question, which time alone can decide. Whether the total exclusion of natives from all objects of ambition will subdue that passion in all their breasts and make them contented and peaceable subjects it is not my business to imagine. I have found in this colony a numerous set of Burghers scarcely differing in colour from the natives, but many of them employed in the first offices of the State. Two of the Dutch ministers of the Gospel are Native families, nearly related to some of the natives servants of Government. In this respect the constitution and habits of these Settlements differ materially from those of the continent of India. Under these circumstances, the employment of the Burghers in the public offices, the Courts of Justice, and the Church, and of the Natives exclusively in the Church, appears to me a measure dictated by political necessity as well as by justice. The clergy born in their country and educated in England will form a body united to the natives by former ties and affection to us by habits of education and professions. Their influence cannot be dangerous, as it can never become hereditary. Its native will preserve it from envy, and its being merely personal will protect it from emulation, at the same time, that being open to the children of the principal natives, it will stimulate their ambition to the proper exercise of their employment, and to be deserving the favour of their Government."

To the Imperialist Administrator in North, everything that he saw around him in this country, seems to have been depressing—the number of the Buddhists, the magnificence of their temples and even the colour of the Bhikkhus' robes !

"The followers of Buddha and the other Idolaters are not numerous near Colombo. They are more so I hear on the Eastern side of the Island. They have, however, magnificent temples in various parts of our territory, and the priests of Buddha whom I know by their peculiar dress seems to be numerous in this neighbourhood."

Accordingly he lost no time in proceeding to apply the necessary remedies :

"I have ordered a Church to be erected at Batticaloa for the congregation of Malabar Protestants and will with your permission raise edifices in different places, for the same purpose, the expense of which will not be great, and the want of decent places of worship for the professors of the established religion cannot but have a bad effect in the eyes of the people of this Island."

But the principles of religious administration which he enunciated, and the reforms which he proposed and partially carried into effect, laid the foundations of the religious and educational policy followed during virtually the whole remaining period of British rule in this country, and cannot be better described than in his own words :—

85. "The Religions professed in our part of this Island are 1st, the Christian both according to the Presbyterian and Romish Form of Worship, 2ndly, the Mohammadan, 3rdly, the Doctrine of Boudha, and 4thly, a wilder and more extravagant system of paganism called by the Dutch the worship of the Devil, but into the peculiar doctrines of which I have not had leisure to enquire."

86. "Christianity is the profession of much the larger half of the inhabitants of whom again the majority profess it according to the Calvinic Confession the others according to the Church of Rome."

87. "That the common people of either of these two communions are well instructed in the tenets of Christianity, is what I cannot undertake to assure you. The small number of their pastors, the distance of their abodes and the poverty, ignorance and degradation of the people give me too much reason to fear that in general they differ in very little from their heathen neighbours."

88. "Even the principal native officers of Government who are, and must be Christians are suspected of a strong superstitious reverence for pagan rites, and the doctrines of the Budhists and those who are further removed from the seat of Government consult without reserve, and with the greatest confidence the priests of Budha in all afflictions either of body or mind both as conjurers and physicians."

Having thus taken stock of the numbers of those professing the various Faiths, North proceeds to apply the remedies with a coldness and deliberation which does not allow even his natural and rooted dislike and suspicion of the Calvinistic creed, to exclude the employment of Dutch pastors for the bestowal of ministrations upon the Christian flock, until such time as ministers of the Anglican persvasion could be found to take their place :—

89. "I am far from finding any reason to tax the Dutch Clergy here with negligence of their duty on that (*i.e.*, the doubtful character of the religious zeal of converts to Christianity among the Sinhalese !) account. Since my arrival I have permitted them to make their visitations and have paid the expenses of them as was customary under the Dutch Government and they have always appeared to me to perform their duty with alacrity and intelligence. But it is not in the power of ten men, for there are no more ministers on the Island, to administer the sacraments in a proper manner to so numerous a flock much less to take proper care of their morals and religious principles ; even this small number must decrease ,as on the final settlement of the Island under the Dominion of His Majesty or of the Hon'ble Company, it will no longer be advisable if it should be possible, to bring

ministers of Gospel from Holland ; the expense of bringing a sufficient number of clergymen from our own country is what I dare not propose to Your Hon'ble Board ; but the method which appears to me the most likely to ensure the spiritual comfort and welfare of the Inhabitants of these territories, with the least inconvenience to your finances, will be to allow me to send to England from this country every year one Malabar and Cingalese youth of high caste ; who may have given proof of intelligence and aptitude for learning in a school which I am about to establish for the education of young men in English, the native language and the lower humanities."

90. "These young men having remained at one of our universities for eight years, on a pension of less than a hundred pounds per annum, may receive episcopal ordination and be sent out to supply the Island with parish priests who being placed over a considerable district, and attached to their country by birth and relations, and to England by their education being in a situation in which they will be respected and without envy and enjoy influence without danger as it must be personal, would, I should hope become the most effectual preservers of contentment, tranquillity and morality amongst their countrymen and prove a means of connection between them and us, which no other system of Government could offer. The number of parish priests throughout the whole country need not, I should think, exceed the number of forty, they might be comfortably provided for by accommodations, or lands free of duty, and small pensions of thirty or forty pounds per annum, given by Government to the most deserving or the worst provided amongst them, would make this situation easy and respectable. Their rank in the country be equal to that of a bishop among us. Under them would be several catechists and school masters as they are now, but they would be more attentive to their duty. as they would be subject to the superintendence and control of the clergymen during the whole year. This proposal is by no means made without the sanction of experience, for two of the most learned of

the present divines. Messrs. Morgappa & Phillips are the one a Malabar and the other a Cingalese native, I should also recommend that this Church should be governed by an archdeacon sent out from England, with the assistance of a Cingalese and a Malabar vicar-general, resident with him at Colombo. I do not see any reason why his income should be greater than that of any person who might come out as Chaplain to the Colony, and a Chaplain or some clergymen we must have, for there is no one at present in the Island, and the Dutch clergy having very severe canons to obey in point of discipline, and not being, as prisoners-of-war, obliged to perform an ecclesiastical function demanded of them, are of not much use to the English part of population. I have, however, engaged one of them to Baptize the English children born here in the English language in the Dutch Church, and on the receipt of the accustomed fees, this salary is still going on, and I have allowed them to recommend to me proponents and school masters and catechizers where they are wanted in the Country. This assistance is however, still very insufficient, and till we can establish a more numerous clergy in the country, we cannot expect regularity or religion among the people."

But not even religious ardour will allow this, otherwise pious Christian official, to take any risks and entrust the political security of the country to what he believed to be the excessively religious zealots of the Church Missionary Society, any more than to the questionable loyalty of a clergyman of the Dutch Church :—

Kings' House,
Colombo.
27th February, 1805

C.O. 54/17.

The Earl Camden,
One of His Majesty's Principal Secretaries of State,
London.

My Lord,

The Reverend, Mr. De Vos, a clergyman, regularly ordained in the Dutch Church at the Cape, of which Place He is a Native, arrived here and many weeks ago, with Two Companions, in the character of Missionaries, with Instructions from the Mis sionary Society in London, and a Letter from Lord Hobart (then in Office) of both of which I send you Copies (No. 1 and 2).

In Conformity with His Lordship's Recommendation, I would certainly give every Protection in my Power to Mr. De Vos, an his Fellow-Labourers, of whose character I have had very favourable Accounts, and, as in the present State of this Country, the numbers of Persons profession Christianity, and really-desirous of, or at least not averse from obtaining a Knowledge of its Doctrines, is very great, their Services may be rendered of the utmost advantage, not only in a spiritual view, but even in a moral and political one by impressing the Natives with a due sense of the Duties of the Religion to which they suppose that they adhere, and of which they are at present shamefully ignorant

I cannot, however, think it wholly advisable that these good men should carry on their labours in these settlements in a manner independent either of the civil or of any established ecclesiastical government ; and as Mr. de Vos is a regularly ordained clergyman of that Sect of Christianity which has been for near two centuries established on the Island, I intend to name his Minister of the Church of Galle, and to give Him the Ecclesiastical Superintendence of the Provinces of Galle and Matara, with the allowance of rix dollars one hundred and seven per mensem which was formerly attached to that situation by the Dutch Government and which is still continued by me to the surviving pastors of the Dutch Church here at Colombo.

Mr. Reid, one of his Followers who is a young man not in Orders I shall attach to Him as a Catechizer and Assistant with a salary of rix dollars 81.7.3p.

His other follower, Mr. Erhardt, is a native of Saxony of the Lutheran Persuation whom I wish to engage in the Formation of a separate Church for the many inhabitants of the towns on this Island, who adhere to that mode of worship, as well as in the general instruction of the natives under the direction of the established clergy. For I do not think that it will be necessary for Government to be more nice than the Missionary society in defining to these poor natives the precise distinctions between the Augustan and Helvetic Confession ; and I own that I think it of the greatest importance to take the Government of the Church here into our own Hands, and not to leave it entirely under the Direction of a Society whose principles indeed are highly venerable, but whose language appears enthusiastic and which is not I believe, under the control, perhaps not even under the countenance of our Prelates.

Besides Mr. Twisleton, who is principal of all the schools on the Island, as well as Chaplain to the Government, there are two Dutch Preachers regularly ordained, at Colombo, who make their visitation through the Province.

Mr. De Vos will be established at Galle. A Dutch Clergyman is still remaining at Jaffnapatnam.

Were successors appointed to those clergymen on the vacancy of the cures, regularly ordained in the presbyterian or in the Anglican Church, with a small addition to the very moderate income which they enjoy and were a clergyman of the Church of England appointed at Trincomalee, with an income smaller than that of the Chaplain of Brigade, whose officer might be suppressed, the real protestants of Ceylon might have a regular and satisfactory education. In the lower Orders of the Church are many native preachers, and cathechizers and some school masters of tolerable capacity, who would in that case, be made useful in their professions, and kept in good discipline.

Unless some arrangement of that nature be made. We shall have a general lapse of the people into ignorance or paganism, or we must trust their sovereign from error to the gratuitous exertions of well meaning, but uncontrolled fanatics.

I have the Honour to be with great Respect,

My Lord,
Your Lordship's Most Obedient
Faithful Servant,
FR. NORTH.

* * * * *

Shades of Kipling and Bishop Heber ! Rarely has service to God and Mammon been reconciled with so little straining of conscience as by this faithful servant of His Imperial Masters. These self-appointed savours of " the lesser breeds without the law ", with their eyes firmly fixed on the abounding cinnamon and spices, were truly cast in the same mould of sanctimonious moralisers as the framers of the American constitution, who cloaked that Charter of American capitalism with the loftiest professions of moral dedication : " We hold these things to be true that all men are born equal . . .".

" Let me request Your Lordship to take the Subject into your serious Consideration. It is one which always has, and still does appear to Me of great Importance. The influence of Candy in these Settlements is founded on Buddhism. The ample Toleration which I have given to that Religion, has not indeed, increased that Influence, because it has relieved its Professors from a galling and odious hypocrisy. But I cannot help thinking that the Persons supposing themselves Christians (and they are many in number) would probably, and that their children would certainly be more attached to us, and less to the Court of Candy, were their Faith enlightened and encouraged."

The famous Cardinal Wolsey, Minister, Chancellor, and friend of Henry VIII, neglected and fallen from the grace of his Royal master is reputed on his death-bed, to have exclaimed ! :—

" Had I served my God, with half the zeal with which I served my King, he would not have thus sacrificed me in my old age." For North, however, there was no such conflict. Service to himself and service to his country were identical.

" I am perfectly well aware that my exertions in that Business have been considered in many places as the sign of a violent Spirit of Proselitism, but those who have been witnesses of my

proceedings knew perfectly well that the Heathen are to the Full as Comfortable in their consciences here and as contended, as in any Part of India. I trust, therefore, that Your Lordship will give me Credit for no very intolerant Spirit, and for a sincere Desire of Promoting the temporal, as well as the spiritual advantages of a People, who have been so long committed to my Care."

Hypocrisy whether, deliberate or unconscious, could have found no subtler exponent or its arts or wiles. For sheer cynicism and hardly disguised sophistry in religion, as in politics, it would be hard to beat this latter-day Machiavelli. Writing to Lord Camden, Secretary of State, regarding the organization of Christian Missionary activities in the country, North observes :—

"The free and ample Toleration which His Majesty's Wisdom and benevolence have established in these settlements has been enforced by me to the utmost of my ability, in the only way in which toleration can be safely or conscientiously brought into effect, that is by enforcing the due observance of religious Duties in each sect, and in each religion by its own particular professors and in procuring for each as far as may be proper teachers and a decency maintenance of open worship. The Roman Catholics and the Mohammedans are at present apparently more happy and I believe I may add much better educated in their respective doctrines than they were before the accession of His Majesty's Government. The professors of protestant Christianity alone have fallen off. Not that their spiritual direction under the Dutch was well managed. Far from it. The most sacrilegious hypocrisy was encouraged by the exclusive appropriation of offices to nominal Christians, the sacrament of Baptism profanely administered to notorious pagans and their children, afterwards left under their tution ; the incestuous marriages of Buddhist tolerated in families professing the Gospel ; their superstitious ceremonies allowed in the country churches ; in short, every act which could offend the real believers in every religion was practised under the Dominion of an Establishment most exclusively intolerant. Since the overthrow of the Dutch Government, however, the want of a sufficient number of Pastors, properly jealous in their profession

has undoubtedly caused a great loss on instruction in such native families as were really Christians ; and suppression of which I had annexed to the country schools, in lieu of the contingent ties belonging to them in the Dutch time, has much aggravated that misfortune. I certainly do not believe that that school masters were well informed, or capable of instructing their parisioners ; they were frequently not Christians themselves. But their numbers might have been reduced and their manners reformed. Their utility as village notaries obliges me still to keep them up ; and the same reason would induce me to wish that they had a better education and a more independent income.

As to the Protestant Church establishment for these settlement, it may easily be made sufficient for its object, without any additional expense."

But if North's desire for the spread of Christianity in Ceylon remained unchanged to the end of his period of office, nevertheless the keenness with which he pursued his proselytising activity visibly diminished as the financial burdens of the administration grew, particularly after the commencement of the war with Kandy during the closing years of his Governorship:-

" I fully, however, admit that the commencement of the war is attributable to aggression on the part of the Candians. At the same time I concur with His Majesty's late Ministers in considering that it has been unnecessarily protracted, that the sacrifices demanded for the restoration of peace on our part are greater than it was expedient to insist upon ; and, I therefore, cordially approve the tenor of the Dispatch written to Governor North on the 29th of March, 1804. upon receiving which I trust, and, from his letter of the 19th of July, 1804, I believe that he immediately altered the system which before its receipt he was inclined to adopt, but, if he should not have conformed himself to its instructions, I have no doubt that you will most cordially and zealously follow them."

" In making this statement, I wish to inculcate that it is of essential consequence that the expenses of Government of Ceylon should be managed with the strictest economy, and that

every means should be adopted to reduce all the expenses of the Island military as well as civil, and within the compass of the Colonial Revenue, an object in any view difficult to obtain, but certainly impossible to accomplish, if the idea be at once entertained, that Ceylon be not a mere outerwork to our Indian possessions, on which it may call for assistance in terms of changes, but as a military establishment capable of supplying the exigencies of continental Warfare."

Thus the intention to establish Missionary schools throughout the country to be used as centres of Christianising activity for the accomplishment of which he had brought down the Rev. James Cordiner from England, was slowed down, and even among the larger schools he had hoped to establish in Colombo, Jaffna and Trincomalee, only a few were finally set up.

Thomas Maitland (1805), North's successor to the Governorship continued the policy of divide and rule with even more skill and subtlety than his predecessor had done. Ever since the Dambadeniya meeting between North and Pilimetalawe in 1803, and the failure of the British to sign the draft treaty of mutual assistance negotiated between Lord Hobart and the emissaries of the Sinhalese Kings, the relations between the British representatives at Colombo and the Kandyan Court had been at their worst. All Maitland's efforts to re-establish good relations with the Court at Kandy met with complete failure, as he dispiritedly informed the Home Government. As a last resort, he sought to enlist the connections which Captain D'Oyly had built up with some of the leading Priests within the up-country, and in the districts around Matara, in an effort to break the deadlock between the King and the representatives of the British Government in Ceylon, but again without success.

The general plan upon which Maitland worked is expressed with uncommon frankness in a statement of instructions sent by him to the Government Agent of Matara, which reads thus :—

"It will be needless for us to enter any particular description upon the subject of the actual situation in which the whole of the Modeliar system stands with regard to His Majesty's Government ; but it is extremely necessary, that you should be in some degree aware of my general feeling on this important point."

"The power originally possessed by this class of persons was at all times a matter of extreme jealousy during the Dutch Government and the means they employed to diminish it in different ways, and at different periods, was various and extensive. It does not, however, appear they ever succeeded even to their own wish, and there is the strongest reason to believe that the present uncivilized state of this Island, possessed as it has been now for upwards of three centuries by Europeans, is much owing to the continuance of their authority subversive of every amelioration and improvement, and acting in the strongest sense of that them distinctly as Imperium Imperor.

"I am sorry to say it appears, that since we have got possession of this Island, this Power has been daily increasing instead of decreasing, possibly the only mode in which it could have been considerably and prudently decreased would have been, by an extreme cautious selection of the persons employed-in this situation, and most particularly in the never throwing into the hands of one family, the whole of the power the Dutch had ever been anxious to divide, and to separate as the only means of controlling, and interfering with it. My predecessor it appears, however, possibly, from the natural kindness of his disposition and his reliance in the individual, has thrown the whole of the Power of the Modelairs, or in other words, real efficient authority, over the whole Cingalese part of His Majesty's Dominions in this Island in the hands of the Maha Modeliar of this place. His Family uniformly enjoy every place of power and emolument, in the District of Colombo, Galle and Matara ; and, in fact, to all intents and purposes carry on a distinct and separate Government of their own.

"The Maha Modeliar of your district, is of this family, and tho' I entertain rather a more favourable opinion of him than of any of his relations, and tho' I am led to believe he is not quite so much under the control of the Maha Modeliars here as most of rest he is tied down and fettered by such family ties, that you are not to expect he will take an active part directly in opposition to the Maha Modeliar of this place."

After this description of the general background of the local administration, Maitland concludes :—

" The policy, therefore, upon the whole I wish you to observe with regard to the Modeliar is :—

1st .. To excite as much jealousy as you possibly can between the Maha Modeliar of Matura and this place ;

2nd .. That you keep alive the system of jealousy that may prevail in the district itself against the Maha Modeliar of Matura.

" To do this, however, so as to be of real and solid benefit to Government, you must conduct yourself with extreme caution on the subject, but if done with caution it will have the effect in the first instance of undermining the general power of the Modeliars, in the second of leading you to obtain a more thorough knowledge of your district than you ever can by any other means."

" Independent however of the policy I wish you to observe with regard to the Modeliars, and by a cautious adherence to which you will acquire a more thorough knowledge of your district than has hitherto been attained you have too another engine in your hands the management of which will require extreme caution, prudence, and above all secrecy ! It applies to the religion and prejudices of the Cingalese in the district of Matura, and will require considerable explanation. It is my intention to appoint a committee of Budhoo Priests to whom all cases which occur in your Provinces, relative whether to the Priests themselves, or their lands and their religious ceremonies, are to be referred for decision: my object in forming this sort of Committee is first to convince the people, that the greatest respect and attention, shall be shown to their religious prejudices and customs : Secondly, to give the priests themselves a fellow feeling without Government, of course, an interest in supporting its authority amongst the inhabitants ; and thirdly, to break through the Powerful Combination which has hitherto from want of taking a proper View of the Subject, been allowed to subsist between the Modeliars, and the Principal Priests, to the great detriment of the British Interests, and obvious advantage of the King of Candi.

" In order to enable you to promote the object which I have in View, I shall give you a short account of the Institutions of the Priests of the Character of the men who take the lead amongst them ; of the intrigues which they kept up between them and the Modeliars, and of the means which you must adopt to counteract them."

Simultaneously with this policy of creating dissention among the Sinhalese, and between the priests and the laity, Maitland also proceeded, with the tacit and sometimes express approval of the Secretary of State, Lord Castlereagh, to remove various disabilities which had previously been imposed upon the different religious groups existing in the country, particularly the Roman Catholics. This policy evoked an immediate protest from the Missionary bodies in England, and found expression in the British Parliament through their accredited spokesmen and representatives. Maitland's defence of his action is illuminating with respect to the entire Religious Policy adopted by him :

" In the instance of the Mohometans, Malabars and Buddhists, they are permitted to follow, peaceably their own Religion, but Government has never interfered or shewn them any preference, unless it be supposed preference, when it does not supress them. On the whole I have acted with regard to this subject throughout upon a principle of not oppressing the Natives, and so far from having admitted any new sects into office the Religion of the Island and the facility of Education stands in all its points exactly where it did when I arrived with this sole difference that the school masters are paid and have had political consequence added to their situation ; That the Roman Catholics by removing their Disqualifications instead of being hostile are now become the strongest supporters of Government :—That the Christian Religion stands exactly where it did at my arrival ; and that the followers of the various persuasions the Island are tolerated and not oppressed."

The second of the charges made against Maitland, and his defence will be clear from the following statements contained in his despatch to Lord Castlereagh, dated March 4th, 1809 :

" My Lord,

I had the honour a few days ago to receive Your Lordship's Despatch under the 12th September, 1808, relative to Your Lordship's having received information that I had been supposed to have adopted measures tending to or suppress the

Native schoolmasters in the Island and to lessen the means of instructing the Inhabitants in the Christian Religion."

With the arrival of Brownrigg as Governor, there was a noticeable change in the general tenor of British policy, particularly in relation to the Court of Kandy. The studied coldness, indifference, and distrust, shown by the King at Kandy to the representatives of the British in Colombo and the repeated and summary rejection of all friendly advances and overtures made by the British, had begun to produce a reaction on the British rulers, and to develop an impatience and determination to reduce the Kandyan Court to an attitude of friendliness, if not of submission. This change in the British attitude was promoted and encouraged, on the one hand, by the fear and knowledge that the King at Kandy had been in communication with the French, inviting them to attack the British fleet stationed at Trincomalee, and on the other, by the information that there was widespread dissatisfaction and resentment among both the chiefs and subjects of the Kandyan King, at his arbitrary and autocratic behaviour and misgovernment. The knowledge, that at a time when the British Government were engaged in a life and death struggle against the French, the Kandyan King should be inviting them to cripple the British sea-power in the Indian Ocean, was probably the crucial factor which drove the British to risk a trial of strength with the Kandyan Kingdom, and accordingly Brownrigg arrived with instructions to adopt a more aggressive attitude in his relations with it. This Brownrigg set out to do by first enforcing greater discipline and inspiring a deeper loyalty to the civil authority among the small English community stationed in the country. With regard to Educational and religious affairs, Brownrigg continued to promote, with even greater vigour than previously, the policy adopted by North, of handing over Education to the care of the Missionaries. The purposes underlying this policy were stated by Brownrigg with unusual clearness in his reply to a farewell address of thanks accorded to him by the Wesleyan Mission in Ceylon, dated, January 30, 1820 :—

> "The numerous schools established under the vigilant superintendence of your Mission, forming a most extensive system of public education, cannot fail to produce a most beneficial effect upon the morals and habits of the rising generation. There can be no doubt that even among the native people who call themselves Christians, the earliest application of religious instruction will be most likely to make a deep impression upon the youthful mind, which has not been hardened by the prejudices and corruptness of a mature age, and to convert a nominal profession into a sincere reception of the Christian faith. But when our observation is turned to that large part of the native population which yet wanders in heathen darkness, the superior advantages of early education are still more striking and apparent."

Not surprisingly, however, even the very evident religious ardour and zeal of Brownrigg failed to satisfy the exacting demands of the self-righteous, and self-appointed bearers of the white man's burden back at home in the centre of the Imperialist edifice. For almost at the end of his term of office, with its crowning achievement of having secured the cession of the Crown of Kandy to the British, Brownrigg found himself the victim of a campaign of vilification and calumny, directed against him in his home country, on the ground of having neglected and even bartered away the religious interests and security of the Christian faith in Ceylon.

The Chief Sponsor of the charge was William Wilberforce of Anti-Slavery fame, Member of Parliament and bearer anew of the Christian Cross in the English religious crusade set afoot in the late 18th century by John Wesley. The main ground on which the accusation was made was the fifth clause of the Convention signed between the Kandyan Chiefs and the British sovereign on 2nd March, 1815, defining the terms upon which dominion over the country was being ceded to the British Crown.

Brownrigg defended himself in a letter to Wilberforce, which is notable for its revelation of the degree to which British Colonial Government was consciously and deliberately used as the instrument of propagation, or rather imposition, of the Christian gospel upon the people of the subjugated territory, even while it made loud proclamations and protestations of neutrality and tolerance for the profession of all religious faiths. Cataloguing some of the services he had rendered to establish the present position of Christianity in the country, he writes :—

King's House,
13th June, 1816.

WILLIAM WILBERFORCE, Esq., M.P.

Dear Sir,

I have very lately received in an Enclosure from my friend, Sir Henry Calvert, a letter of yours addressed to him upon the

Subject of an Article in the Convention, by which the Dominion of the Kandyan Provinces was vested in the Sovereign of the British Empire.

I cannot disguise the pain and mortification I have felt, upon learning that such an erroneous interpretation as you describe should have been given to that Treaty, and that from one single word, inference should have been drawn, in direct contradiction to the whole tenor of those principles upon which my Government of this Island has been invariably conducted.

No part of the Statement you have heard has given me such astonishment, as that in which it is said that what is termed the Anti-christian Sense of the word "**inviolable**" has been attached to it in this Island.

The term was certainly wrong, and although nothing more was meant by it, than a complete security from any kind of Violence to the Buddha Worship, and a full protection to their religious property ; yet if it has been misunderstood anywhere, I sincerely regret that it was ever adopted.

But assuredly the last place in which I expected to hear of such a misconception was the Island of Ceylon.

I have been here now more than four years, and I may venture to assert without fear of Contradiction that the Chief Objects of my Government, have been the Religious and Moral improvement of the People, and the propagation of the Gospel.

Certain it is that when I came here little attention was generally paid to Religion, and even the Public Worship had been most indifferently attended in the Church of Colombo. In no other place throughout the Island was there a semblance of public Worship among the English Inhabitants of the Settlement.

The Church at Colombo soon became too small for the Congregation which rapidly increased after my arrival, and in some degree I may venture to surmise, owing to the Example of my constant attendance.

I, therefore, enlarged the Church considerably, and fitted it up handsomely with many New Pews and Seats for the English and Native Inhabitants."

The strangest part of the letter, however, is that relating to his defence of the wording of the disputed clause :—

"The Word 'inviolable' has been rendered into Cingalese by a Phrase signifying literally not to be broken down' and so the Kandyan clearly received the Clause ; they considered that I had covenanted not to break down, *i.e.*, overturn their Religion—I have already informed them of my intention to establish a School for teaching English in Kandy, and they have given their decided approbation to the measure."

And then, in all apparent honesty, this model of Christian piety, declares in the next sentence :

"I believe at present the most Sanguine Missionaries in India consider that instructing the Native Youth is the surest means of spreading the Gospel."

Except to the most incredibly naive, there is only one word which accurately describes such behaviour, and that is "duplicity". But considering the great emotional fervour with which the defence is made, it would seem that both to its intended recipient and its author, such conduct was perfectly compatible with good Christian ethics.

"It has been a matter of peculiar Satisfaction to me that I have seen under my Government, Wesleyans, Presbyterians and Baptists uniting with the regular Clergy of the Church of England, in Preaching the Gospel of our Saviour—Can it be supposed that when a New Field was opened for propagating our Holy Religion, I should at once bar the Gate against the introduction of the Christian Faith, that in any part of this Island Christianity should alone be deprived of a right to toleration, and that I should stipulate not for protection of Buddha, but exclusion of Christ ? Be assured, my Dear Sir, I never entered into such a strange engagement, nor was any Article in the Kandyan Convention ever so understood by either of the Contracting Parties."

Little wonder, indeed, that Sir Henry Wooton, the well-known English writer, and publicist, in the 16th century defined an ambassador as "an honest man sent to lie abroad for the good of his country" !

Edward Barnes, the road-builder, who succeeded Brownrigg was more concerned with earthly things, than with those of the spirit. Nevertheless he continued faithfully the policy of evangelisation begun by his predecessors, as shown in the financial assistance

from the Government, which he recommended among other things, for the translation of the Scriptures into Sinhalese.

His protest against the admission to Jaffna by Brownrigg of the American Missionaries, has a strange ring today, when these same Missionaries complain of the injustice of their proposed exclusion or repatriation from this country after its regaining of Independence in 1947.

By the time Barnes relinquished office in 1830, the Christian Church had become sufficiently organized and established in Ceylon, to free itself from the sponsorship and control by the State. Indeed, State control was now being felt by the Missionary bodies as irksome, and accordingly a new claim is made, that Education should be left exclusively in Missionary hands, uninterfered with by the State. This new claim for freedom from Government control, together with a State-subsidised monopoly over education is contained in a well-known letter addressed by the Rev. Glenie, Archdeacon of Colombo, to Governor Horton in 1832 :—

" C.O. 54/128.

(Letter from the Archdeacon to R. W. Horton)

Nuwera Eliya,
Ceylon.
30th March, 1833.

Sir,

In reply to your letter of the 28th instant calling on me for my opinion relative to the establishment of Government Schools in different parts of the Island, and a College at Slave Island, Colombo, as recommended in the Commissioner's report I have the honour to state, after an experience of upwards of Eighteen Years, my conviction, that no plan of general education, supported by Government will be attended with success, however great the sum expended, and it must be great indeed to command anything like an efficient establishment for such a population as this which requires the unremitted superintendence of Europeans. I distinctly stated this opinion in my reply to the Commissioners and pointed out what in humble opinion would be the best plan Government could pursue if it were its objects to educate the natives of Ceylon in connection with the established Church.

The sums expended on education by the different missionary establishments in this Colony must amount to some thousands anually, and it is only in their immediate neighbourhoods and in the schools under their zealous personal and constant superintendence that any considerable progress is made by the Scholars.

The establishment of Schools under the Dutch Government was an entirely political and compulsory system supported with the view of destroying the influence of popery. The Dutch Government employed only protestants, banished the popish priests and forced the children in the districts under their rule to attend the Schools and be baptized as Protestants, or run the risk of losing their priviledges and properties. This plan systematically pursued for many years unavoidably created a number of nominal Protestants, who in secret followed their original faith, whether Romish or Buddhist.

But experience has convinced me and other ministers in this Colony that the spread of real X'tianity has been greatly retarded in this Island from this very circumstances. Protestantism has been and still is looked upon by many, as the Government religion a merely political religion which it is their interest to profess and it is quite common to see thousands who call themselves X'tians and take the oaths as such in our Courts of Justice, flocking to the Buddhist Temples at the accustomed festivals. It was only in the year 1822, after much difficulty that I succeeded in getting a regulation passed which did away with this necessity of prostituting the sacrament of Baptism to secular purposes. Even now, after a lapse of eleven years many adults, perfectly ignorant of X'tianity, apply for Baptism under the impression that without it their marriages will not be valid nor their properties secure. The registration of marriages and births may now be secured to all, whether X'tians, Mahomedans or Heathens who choose to avail themselves of the provision made by Government for this purpose and as the different sects of Missionaries have established themselves in the principal places in Ceylon, I am of opinion the less the Government interfere by establishing Schools of their own the better. The old system has been very properly abolished, and a few schools established at some of the smaller stations where no Missionaries have settled also been placed under the superintendence of the Chaplains at their respective stations, and for their efficiency they should be made accountable to Government and the public. These schools should be liberally supported by Government, and this may be done at moderate expense but fifteen or twenty thousand pounds a year would not defray the expenses of an efficient school establishment for this Island in which English was to be taught, on the plan recommended by the Commissioners."

This ' hands off education ' cry raised by the Church of Ceylon is the first clear sign of its coming of age. Thereafter, it continued to go from strength to strength under liberal Government patronage and financial assistance, while being at the same time exempt from Government supervision or control. For, by now, British investments in Ceylon in Coffee, and later Tea, were beginning to yield a plentiful harvest, out of which the Church received a very liberal share. It was, therefore, to the advantage of the Church to seek independence of Government control, while at the same continuing to enjoy the benefits of its financial aid and political and social patronage.

The appendix to this volume containing a schedule of the salaries paid out by Government to the Church Officials, is a revealing index to the incredibly generous support which the Church received from the State. It is sufficient to say that according to this schedule the salary paid to the Archdeacon of Colombo on the eve of the Colebrooke and Cameron Mission was £2,000 or Rs. 26,700 per annum, equivalent today to about ten-fold that value, viz. : Rs. 267,000. No wonder Bishop Heber found that, in this Island, every prospect was pleasing, except the human inhabitants themselves ! Could it be that in Lanka alone ,humanity had been cast in an image different from that of God ?

THE BRITISH GOVERNORS OF CEYLON
1797 - 1832

**Brigadier-General Pierre Frederic de Meuron .. .. ..

THE DESPATCHES, REPORTS, AND EXTRACTS FROM RELEVANT STATE PAPERS CONCERNING BUDDHISM AND THE RELIGIOUS AND EDUCATIONAL POLICY OF THE BRITISH GOVERNMENT IN CEYLON, 1797-32.

To the Hon'ble the Secret Committee of the Court of Directors for Affairs of the Hon'ble United Company of Merchants of England Trading to the East Indies.

Different Orders of Inhabitants

"31. The Inhabitants of our possessions in this Island may be divided into three different classes, viz. The Dutch or European, the Cingalese and the Malabars, the first of these three classes, is as in the rest of India confined principally to the Forts and commercial towns but rather more colonial than the class in our Settlements and includes under the black common appellation of Burghers those whom we call Portuguese or Black Christians.

32. These are the persons on whom the operation of European laws and usages take the most immediate effect, from them were chosen all the Servants of Government and many of them born in this country occupied at our arrival the first offices in the State. Those of this class who were employed, are considered as prisoners of war and enjoy in that quality a small subsistence proportionate to their former pay; since my arrival here, several have been placed in small situations under Government and hence are considered as no longer entitled to subsistence. In the confusion inseparable from a recent conquest some perhaps had intruded themselves on the list of Dutch civilians and military officers without any pretension to be considered as such and others had been omitted who have a fair right to be included in it, I have appointed a committee consisting of Commander of the Forces, the Principal and the Deputy Secretary of the Government the Auditor General and the Town Mayor of Colombo to examine into the claims and pretensions of all persons civil and military to subsistence from Government, those of the military will be easily settled when they prove their being in the Dutch service and their Rank in it, their pay will be known. The civilians have hitherto enjoyed by consent of the Government of Madras a subsistence proportionate to their appointments the number of persons so subsisted has been however con-

siderably diminished by casualties and appointments to offices. I think that all those who are able and unwilling to gain a comfortable livelihood by employment suitable to their rank in life, without subjecting them to any dishonour or inconvenience should not receive any allowances from Government. On the other hand all those who find themselves reduced to comparative beggary by the change of political situation of the Island cannot but be considered as proper objects of public charity and I confess that I think their support should be regulated rather by the dignity of their former situations and by their present exigencies by the number of their family, by their age, their merit and their poverty, than by an exact rule which in many cases would cost a great sum to Government affording adequate relief to the individual succoured.

33. Besides these persons there are many widows who received subsistence to which it has been and will be continued till I receive your orders to the contrary, if I procure a report from the Committee to send by the cinnamon ships, I will not fail to do so but I believe that the cinnamon will be embarked long before they will be able to deliver one. The statement of the Accountant General will show the general amount.

34. The Dutch servants in general are far from rich, those indeed who had been long in the first situations had amassed great treasures; but in general their profits lawful as well as secret were so small that without their national economy and some commercial concerns they would hardly have been able to maintain themselves, those who returned to Europe had indeed the advantage of a very favourable exchange established by the Company for their remittances by which they doubled their capital, but our conquest of the Island and the French occupation of Holland has deprived them of this resource and they are really for the most part in a state of great distress.

35. The Singalese or original inhabitants of the Island, form by far the most numerous population in the Kingdom of Candy, and in our Territories from Chilaw by the southern coast to the Walawe river. They are divided into many classes which are as rigidly observed by the Christians as by the pagans, a paper (No. 6) which accompanies this will explain the different orders more fully. The first is that of the Vellales. From the first two of this sort are

chosen the Modeliars and principal native officers of Government from the inferior classes of the same the lower officers and lascoryns or militia men.

36. The caste of the fisher men is numeous and powerful, but these have by no means monopolized that trade as a very great number of Mohammadans also subsist by it, those of the silversmiths, washermen and barber and that of the Sianders Madinnas or toddy drawers, exercise the professions attached to their castes; and the chiefs of them enjoy accomodation from Government.

37. The caste of the Chalias or Cinnamon peelers is a low one and not indigenous in the country, but from the necessity under which the Dutch Government laboured in procuring them for peeling the cinnamon they have obtained most unconscionable privileges. All their lands they enjoy free of tax, and all the causes in which they are concerned, are judged by their own chief who was formerly called the cinnamon captain, and is now the commercial resident. I applied on my arrival to Mr. Greenhill to procure an exact and correct statement of all the privileges enjoyed and claimed by this class, and the extent of lands possessed by them, but it is a subject of such intricacy, that he has not yet been able to finish it, and I have not been willing to make too public researches, which might raise the fears and jealousy of a suspicious turbulent and numerous race in a country lately recovered from rebellion where there is a colony of Europeans on the watch to foment discontents.

38. The Malabars inhabitants of the Nothern half of our territories, they are also divided into castes, but not into the same as the Singalese, the present disgrace of that nation at the court of Candy has distressed it even here; and from what I have seen, I am sure that it will be difficult if not impossible to separate the policies of the inhabitants of these Settlements from those of the Great Court as it is here called.

39. Besides these three classes composed of Christians chiefly, there are two very numreous ones of Mohammadans, the first is that of the Lebbes, or African merchants who were always considered by the Dutch as aliens, tho numerous and industrious, and even subject to the payment of poll tax of twelve rix dollars or twenty four shillings per annum in lieu of personal service. This tax from motives of kindess and justice, perhaps, rather than

of policy, was abolished soon after our occupation of the Island; and also the restoration of it has been strongly recommended by the Committee of Revenue, I trust that Your Hon'ble Board will by the Committee is three Rix Dollars, which if levied impartially and paid exactly I have been assured would produce to our Government more than the Dutch Government ever received from that of twelve Rix Dollars, which they levied. These Lebbes from the great number of small capitalists and active merchants in the country. They are industrious and apparently peaceable and if they sometimes have disputes among themselves, it is not extraordinary as there is not one with common knowledge of their law who can decide them.

41. Another remarkable class of Musulman in Ceylon is that of the Malays, they may be subdivided into three distinct sorts, viz. princes, soldiers and robbers, tho I by no means wish to assert that the third class exercises its profession to the exclusion of the other two.

42. Of these princes some are deposed foreigners of Java or the circumjacent isles, and of the penninsula of Malacca whom the jealousy of the Dutchers banished to this country on a pension to be ready to serve their purposes by a future reinstatement, when they will change places with the present occupants of their throne, others are in widows, sons or relations of princes dead in their exile, and all remain here enjoying under the capitulation of Colombo, the moderate allowances of money and grains, which was given their late masters and of which the amount is noted in the Accountant General's report, many of them have commissions in the Malay Corps in the service of Government, these troops amount at present to near four hundred.

43. Eight Companies are in the service of the company, and two forming together about one hundred men, are in the Beoenna Service of the Island, and I have lately named Captain Van Drieberg a Honorarium office late in the Dutch service to command them. The Governor General intends me about three hundred more who are now prisoners of war at Madras, which I may incorporate with those already on the Island.

44. The pay of these troops is very small indeed far too much as, which is the reason why many of them have deserted, and are now marauding about the country and causing the greatest terror

to the peasants they are the same time entitled by their capitulation to the same rate of allowances with Europeans, which is much greater than it need be, my wish is to raise their pay and to lower this allowance on actual service to be the same rate as that enjoyed by Sepoys. It appears to me also to be absolutely necessary to give each Company one European officer and non-commissioned Officer. When that arrangement takes place according to the plans (No. 7) given me by Brigadier General de Meuron and Colonel Champagne, I have no doubt but that I shall be able to raise the number of these troops to thousand effective men, and to get rid of the robbers which infest the country by ...ing them to enlist themselves under Military discipline. At present they have but two European officers which number is by no means sufficient, they are an active and brave troop, but require being held by a tight rein, and if we should have need to furnish a supply of soldiers to His Majesty's fleet in the Red Sea, I do not know any that would be better for the purpose. They are always ready to embark and to go to any part of the world, and being zealous Mussalmen, will neither offend nor be affected with the people of that Country, but co-operate heartily with them against the common enemy of their religion".

RELIGIONS AND RELIGIOUS ESTABLISHMENTS

85. The Religions professed in our part of this Island are 1st The Christian, both according to the Presbyterian and Romish Form of Worship, 2ndly the Mohammadan, 3rdly The Doctrine of Boudha and 4thly a wilder and more extravagant system of paganism called by the Dutch the worship of the Devil, but into the peculiar doctrines of which I have not had leisure to enquire.

86. Christianity is the profession of much the larger half of the inhabitants of whom again the majority profess it according to the Calvinic Confession, the others according to the Church of Rome.

87. That the common people of either of these two communions are well instructed in the tenets of Christianity, is what I cannot undertake to assure you. The small number of their pastors, the distance of their abodes and the poverty, ignorance and degradation of the people give me too much reason to fear that in general they differ in very little from their heathen neighbours.

88. Even the principal native officers of Government who are, and must be Christians are suspected of a strong superstitious reverence for pagan rites, and the doctrines of the Budists and those who are further removed from the seat of Government consult without reserve, and with the greatest confidence the priests of Budha in all aflictions either of body or mind both as conjurers and physicians.

89. I am far from finding any reason to tax the Dutch Clergy here with negligence of their duty on that account. Since my arrival I have permitted them to make their visitations and have paid the expenses of them as was customary under the Dutch Government and they have always appeared to me to perform their duty with alacrity and intelligence. But it is not in the power of ten men, for there are no more ministers on the Island, to administer the sacraments in a proper manner to so numerous a flock much less to take proper care of their morals and religious principles; even this small number must decrease, as on the final settlement of the Island under the Dominion of His Majesty, or of the Hon'ble Company, it will no longer be adviseable if it should be possible, to bring ministers of Gospel from Holland; the expence of bringing a sufficient number of clergymen from our own country is what I dare not propose to Your Hon'ble Board; but the method which appears to me the most likely to ensure the spiritual comfort and welfare of the Inhabitants of these territories, with the least inconvenience to your finances, will be to allow me to send to England from this country every year one Malabar and Cingalese youth of high caste; who may have given proofs of intelligence and aptitude for learning in a school which I am about to establish for the education of young men in English, the native language and the lower humanities.

90. These young men having remained at one of our universities for eight years, on a pension of less than a hundred pounds per annum, may receive episcopal ordination and be sent out to supply the island with parish priests who being placed over a considerable district, and attached to their country by birth and relations, and to England by their education being in a situation in which they will be respected and without envy and enjoy influence without danger as it must be personal, would, I should hope become the most effectual preservers of contentment, tranquility and morality

amongst their countrymen and prove a means of connection between them and us, which no other system of Government could offer. The number of parish priests throughout the whole country need not, I should think, exceed the number of forty, they might be comfortably provided for by accommodessans, or lands free of duty, and small pensions of thirty or forty pounds per annum, given by Governmnet to the most deserving or the worst provided amongst them, would make this situation easy and respectable. Their rank in the country be equal to that of a bishop among us. Under them would be several catechists and school masters as they are now, but they would be more attentive to their duty, as they would be subject to the superintendence and controul of the clergymen during the whole year. This proposal is by no means made without the sanction of experience, for two of the most learned of the present divines, Messrs. Mergappa and Phillips are the one a Malabar and the other a Cingalese native, I should also recommend that this church should be governed by an archdeacon sent out from England, with the assistance of a Cingalese and a Malabar vicar general, resident with him at Colombo. I do not see any reason why his income should be greater than that of any person who might come out as Chaplain to the Colony, and a chaplain or some clergymen we must have, for there is no one at present in the Island, and the Dutch clergy having very severe canons to obey in point of discipline, and not being, as prisoners of war, obliged to perform any ecclesiastical functions demanded of them, are of not much use to the English part of this population. I have however engaged one of them to Baptize the English children born here in the English language in the Dutch church, and on the receipt of the accustomed fees, this salary is still going on, and I have allowed them to recommend to me proponents and school masters and catechizers where they are wanted in the Country. This assistance is however still very insufficient, and till we can establish a more numerous clergy in the country, we cannot expect regularity or religion among the people.

91. The relief of the poor is very well conducted by associations of respectable persons called deaconries.

92. The Deacons of Colombo to receive the alms given in the churches, and the fines to which the fiscal and myself condemn individuals for any misconduct, their revenue consisted chiefly in

many little perquisites and a few gardens, which as their produce was uncertain, and their collection vexations, I have exchanged for a sum from the public treasury whenever their expence exceed that which they are in the habit of receiving foi that purpose. They bring me a monthly statement of receipts and disbursements with which I have never had occasion to find fault.

93. The succours they have hitherto received from the Treasury have been trivial, even in this time of scarcity and dearness of provision.

94. The Deaconry, besides established monthly charities to poor persons and casual donations, maintains an Orphan House, in which are brought up at present 15 boys and 22 girls. This establishment I must soon increase by Founding (?) Hospital, for (serving to the smallest number of clergymen, and the consequent difficulty of marriage) concubinage is general throughout the country; and the first consequence of that state growing disreputable will too probably be infanticide foundlings can be safely and easily provided for.

95. The Roman Catholic inhabitants of Ceylon were in a still more deplorable state as to spiritual concess, than those of the established church.

96. The taxes levied on their marriages amounted nearly to a prohibition; and the obligations of being buried after the protestant manner, and in the Protestant burying ground, besides the payment of heavy fees, appears to have been a most unnecessary restriction on them, in one of the most inoffensive peculiarities of their religion. General Stuart on that account allowed them to consecrate a burying ground, a privilege which notwithstanding the clamours of the Dutch, General Doyle and I have continued to them, I have however obliged them, in the same manner as Protestants to contribute to the Deaconry, according to their rank and the splendour of their obsequies.

97. I have also given orders, that the Burghers of both communions should continue to apply to me for permission to marry, which application I refer, in the case of Protestants, to the assembly of Havelykse Saaken and in the case of Catholics to the priest of the place, to know whether there be any legal impediment, and if not, I then grant them a licence to marry on payment of the accustomed fees to the Deaconry.

98. I have also given orders to the ministers of both communions to send me a regular account, four times per annum of all Baptism, Marriages and Burials which have taken place in their districts. Till that regulation and several others shall have taken place I cannot venture to give you any account (as even probable) of the population of these territories. I can only say that it is very far indeed from corresponding with their extent or fertility.

99. Concerning the Mohammedan inhabitants I have written copiously in a former part of my Dispach I will therefore only add that the ignorance not only of the people of that persuation but o their chiefs is so gross, that the introduction of some well informed Mussilman Judges is absolutely necessary.

100. The followers of Budha and the other Idolaters are not numerous near Colombo. They are more so I hear on the Eastern side of the Island. They have however magnificent temples in various parts of our territory, and the priests of Buddha whom I know by their peculiar dress seems to be numerous in this neighbourhood.

101. I have already stated how impossible it has been for me to procure sufficient leisure for the investigation of the tenets and peculiar usages of indigenous inhabitants of this country. When the Courts of Law shall be established, and the various Departments of the Government formed into a regular system, and sufficiently supplied with persons able to carry on the daily business I shall turn certainly with satisfaction, from painful and understanding drudgery which has occupied at least two hours of every day since my arrival here, to objects of gratifying research, and plans of probable improvement.

(*Sgd.*) FREDERIC NORTH

To The Hon'ble the Secret Committee of the Court of Directors for Affairs of the Hon'ble United Company of Merchants of England Trading to the East Indies.

Religion and Religious Establishments

187. The Report of Reverend Mr. Cordiner will accompany this Dispatch (No. 26). From that your Honourable Court will learn the state of Christianity in these Settlements, for in his apostolic visitation, he saw nearly all the schools and examined all the school masters within them. The former are numerous, and the latter although ignorant are well disposed, and being habitually respected in the country. They will now that these situations are accompanied with an independent salary, by their zeal and influence recall many who have relapsed into paganism. The Dominion of the Gospel although apparently reduced by the overthrow of the sacrilegious intolerance of the Dutch, is I believe likely to extend its real influence much farther than it has done, although Christianity is now known to be no longer indispensably necessary for the attainment of temporal respect and opulence; the sacrament of Baptism has been administrered to multitudes both of infants and adults by the native assistant preachers of the Gospel, and has only been administered to such as are sure of receiving a Christian education. Whereas in the Dutch time, the profanation of that sacrament was (I have reason to think) such as that it was administrered to the most notorious pagans and their children, the smallest reason to expect any alteration in their mode of living or in their religious opinions.

188. It happened one day a man officiating habitually at a Budha Temple and called to administer the oath to some witness of that persuasion before the Supreme Court of Criminal Jurisdiction, declared that he himself was a Christian and been Baptized and many head men of villages and other persons being called as witness before the Supreme Court at Galle and Maitira, declared that they were Christians, but believed in Budha, and took their oath after the fashion of the Buddhists. These were persons advanced in years, whose habits and opinions were formed under the Dutch Government, who had not relapsed into idolatory but in fact had never left it, and who could certainly not have had any kind of religious education whatever, as they supposed that they might profess Christianity with a belief in Budha.

189. The numerous schools decently maintained and tolerably well superintended, will certainly prevent the continuation of such a horrible perversion of religious sentiments. The toleration enjoyed by all sects of the inhabitants is producing the happiest effects on their morality according to their respective systems, many new temples are building all over the country, by persons of various persuasions, and some of them are sumptuously ornamented according to their respective fashions.

190. I have ordered a Church to be erected at Baticaloa for the congregation of Malabar Protestants and will with your permission raise some edifices in different places, for the same purpose, the expense of which will not be great, and the want of decent places of worship for the professors of the established religion cannot but have a bad effect in the eyes of the people of this Island.

His Excellency,
The Hon'ble Frederic North,
Governor etc., etc., etc.

Honourable Sir,

I have the honour to enclose the several letters which I wrote concerning the native schools in the course of coursing round the Island and to add a view of the number of Protestant Christians, with a statement of the Expense of the various Ecclesiastical Establishments.

I have the honour to be,
Honourable Sir,
Your Excellency's Faithful Servant
Sgd./-JAMES CORDINER.

Colombo 6th February,
1801.

Colombo 8th February 1800

This day His Excellency the Governor visited the Cingalese and Malabar schools, when the scholars were examined in their knowledge of the English language, and His Excellency was pleased to express his appreciation of the specimens which they afforded, and distributed rewards to every individual proportioned to their merits.

To His Excellency,
The Hon'ble Frederic North,
Governor of Ceylon etc., etc., etc.

Hon'ble Sir,

Although no report has been sent to you concerning the progress of the native scholars, since the time that Your Excellency visited the school, it will not be necessary to give a particular detail of the tasks of each month, but only to mention how far they are advanced at the beginning of the present month.

The Cingalese scholars who, in learning the English Language have other persons to assist them but me, advance as quickly as can be expected. Had there a person constantly residing in the school to speak English with them, they certainly would make a more rapid progress but as a man every way qualified for such a situation is very difficult to be obtained, perhaps it may be as well that they continue to go in the manner they have been doing.

The first class of the Cingalese can read eight pages of an introduction to Grammar and ten of an explanation of the parable of the labours in the Vineyard, great part of which they likewise understand and spell. They can repeat 500 words of the English vocabulary, and from 6 to 700 phrases for the purposes of conversation. The three eldest write the Cingalese character very neatly, and likewise a small band in English tolerably well. They begin to converse in English and with a very little explanation, by means of the Portuguese, they understand everything that I say to them.

The second class read eight pages of Grammar repeat 115 phrases for conversation, and the same words of the vocabulary as before. Johnnes de Silva in this class aged 14 years gives proofs of superior abilities and persevering attention, and has made the greatest progress both in reading and speaking. David Perera aged 12 years is likewise very promising smart and attentive.

In the third class the boys are as yet very unequal in this progress. Three of them read four pages of Grammar, and say 25 English phrases, the other four only begin to read and spell. Amongst them, David De Saram, aged 13 years is uncommonly dull and stupid, almost incapable of learning, and as backward in Cingalese as English. The Cingalese classes consist of the same boys and the same number as mentioned in the last report. They all study their own language regularly and the two first class have made a considerable progress in Malabar.

The first class of the Malabar scholars can repeat almost one thousand words of the English vocabulary, and one hundred and fifty phrases in conversation. They read the eight pages of the Grammar, and two pages of parable of the labours etc. Philip Rodrigo Mootkischtne, aged 11 years is the smartest and most attentive, and has a very accurate pronunciation, Coomaraswamy a Gentoo aged 11 years, who came about a month ago to the school and at that time could speak a little English, seems likewise a very promising boy. His father is dead, and his brother-in-law (who is of the same persuasion, and lives chiefly by making oil) sent him to school. The second class read eight pages of Grammar, and repeat about one thousand English words, spell full well and read handwriting. The third class read four pages, and repeat the same words, and three boys, who now compose a fourth class are still learning the alphabet and syllable. Five boys read Cingalese and have learned the Malabar prayers and a catechism explaining the principles of the Christian Religion.

Agreeably to Your Excellency's order, eight male orphans were taken from Weyacama and placed in a house appropriated for an European School on the 7th of January 1800. Under the care of Mr. Thomas Supple in the same month entered this school as day scholars Gustavus Adolphus and Samuel William Tranchell who at present form the first class. They have learned about fifty words

and one hundred and fifteen phrases of English and Portuguese and read English tolerably well, write a good hand, repeat the Lord's prayer, and Apostles' creed, and have entered on the first principles of arithmetic.

Five orphans forming the second class, have learned 60 words of a vocabulary and 103 phrases of English and Portuguese several short prayers of the Church of England, and 118 words of spelling. They read pretty well, and improve considerably in writting the third class composed of three orphans have learned nearly the same as the second, one boy can write pretty well and the other two commenced writing the 23rd ultimo.

Two sons of Ludekins have learned about 170 phrases of English and Portuguese, 100 words of spelling, and read and write pretty well.

William Andrew Franciscus and John Matthew Franciscus, sons of a late Minister of the Gospel, sent from Jaffnapatnam by Colonel Barbut to be educated for the service of the Church, or state will soon be capable of very useful employment. They have learned all the English phrases which we have yet been able to transcribe. The elder writes a very distinct and excellent hand and the younger writes very neat and clean. They have learned a few English prayers and made a very considerable progress in the study of the Malabar language and their conduct all along fully answers the good testimony of their characters which Colonel Barbut sent along with them.

James and John Ross, sons of the Quarter Master of H. M. 31st Regiment of Foot entered the school the 24th untimo, they of course read better than other boys in the school, write very well for their age, and have begun arithmetic.

I have the honour to be etc., etc., etc.

Sgd. JAMES CORDINER

Colombo,
1st April, 1800.

To
His Excellency,
The Hon'ble Frederic North,
Governor of Ceylon etc., etc.

Honourable Sir,

I have the honour to inform Your Excellency that on the 21st day of June, 1800, I visited the school of Galkissa, and found there three school masters Don Abraham 1st, Bastian Perera 2nd and Cornelis Fernando 3rd who have all been examined and found well qualified for their situations. Don David Perera, Catechist likewise attended at this school, it being one of those committed to his case.

There were in the school seventy two boys and twenty one girls, who were examined in the catechism, and repeated prayers. A great many children belonging to this school are detained at home by their parents who do not chuse to pay the tax upon superfluous ornaments of dress, and will not allow their sons and daughters to appear in public without their gold buttons, earings etc., etc.

It will cost several days to make out the annual report of the Christians belonging to this Parish, but I shall receive it from the Tombo holders after the Reverend Mr. Mayer's visitation.

The school house is in such bad repair that the masters and children are afraid to enter it, and have on that account erected a bungalow close by it for the purpose of teaching.

The same day I visited the school of Morotto, and found the three masters Joseph de Mel 1st, Soase Perera 2nd, Andris De Mel 3rd who were examined at a former period, and have received Licences from Government. Don David Cal. . . . .attended these likewise. There are 1418 children belonging to this school. Forty one boys and twenty girls were present. The rest are detained at home from different causes, many of them on account of the tax upon ornaments.

All the girls who attended were dressed perfectly plain, which I thought very much to their advantage. However they made a most supplicant petition to request His Excellency the Governor to grant them permission to wear their earings when they go to school, one said they would be contented to lay aside all the list of their finery.

All the scholars present repeated the Catechsim and prayers with great facility and correctness. Twelve boys can read and write. The second Master, altho blind and otherwise very infirm, went through the business of catechising uncommonly well, and with much seeming satisfaction to himself.

Both these schools seem to be conducted with diligence and attention, and merit the patrongae bestowed on them by Government.

The school house stands in need of a small degree of repair, and requires to have the tiles turned as they admit rain.

On the 22nd June I visited the school of Pantura, and found the there the four school masters Cornelis Perera 1st Don Jeronimas 2nd Johannas Pieris 3rd and Gabriel Fernando 4th while last had not at that time received a licence having been sick when the others were examined.

He is of the fisherman caste, and on that account the other masters wished to exclude him. But as he has done his duty there for fifteen years, and maintains in every respect, a good character, he could not with justice be removed.

There were in the school 31 boys and 16 girls. The reason of there being so few in the same as in the other schools, and the girls made the same petition to be allowed to wear their finery without paying the tax.

Sixteen of the boys can read and write, and the girls have likewise begun to learn.

They all repeated the catechism extremely well.

Five hundred children are in the habit of attending this school, and there are upwards of 500 more belonging to it do not attend, in the last report from the Tombo there were 4130 Christians belonging to this parish.

The school masters petition that His Excellency the Governor will sign an order desiring parents to send their children to school and likewise that the roof of the building may receive the necessary repairs. There in are place workmen who are accustomed to turn the tiles, and it only requires the collector to direct the Modeliar that the business may be done.

CALUTARA GRAVET. On the 23rd June I found this school clean and good in repair. The children made a very decent and respectable appearance. And many grown persons attended the visitation of scholars, were present 38 girls and 74 boys.

One hundred and thirty boys and 51 girls in general attend. And there are besides 27 boys and 30 girls of the same profession, who constantly absent themselves from the school.

At Calamoolla in the neighbourhood there is a Roman Catholic Church which is attended by a numerous congregation.

The three School masters were present, Don Bastian 1st, Laurence Perera 2nd, Don Johnnes 3rd. They have been examined, and have received licenses from Government. There are belonging to this church 808 Males and 710 females.

The children repeated their Catechism and prayers extremely well. Ten boys can read and write and the girls now begin to learn.

The children of the people employed in the Cinnamon business at this place, have all been Baptized here, but their parents never send them to school.

The young ladies here made the same request respecting their ornaments as in the other schools.

It is said that some of the people could afford to pay the tax but there are others who possess nothing.

Don Augustinus established preachers of the Gospel attended in this school, as well as Don David the Catechist.

On the same day I visited the school of Caltura river, which I found in a very miserable state, great part of the walls fallen down, and the roof entirely destroyed. It is so bad that it must be disagreable to the children to enter it, and the people earnestly petition that it may be repaired.

Don Louis De Silva the first; and Don Carolus De Silva the third school masters were present. Johnnes Rodrigo the second was called over to Caltura by Order of Your Excellency.

There were only seven boys at school and no girls. The others are afraid of coming out, some because they have not paid the tax upon the ornaments, and some because they have heard a report that there are people on the road who wish to kidnap children and carry them to Colombo.

In general 240 children attend this school of the boys. Who were present, three could read and write, and repeated the catechism, the other 4 repeated prayers.

The Budists of this place have laid the foundation of a temple in front of this school, and so near that a whisper may be heard from the one place of worship to the other. It is said to be placed on Government ground and to be done without permission of any kind and the Christians are very much hurt by it.

In this school there are neither chairs nor desks of any kind. The people say it was always usual for the *Maha Vidana Modeliar* to furnish these things.

The School Master cannot give an exact account of the number of Christians belonging to this school until he examines the Thambos which will take some days, but supposes there are nearly one thousand.

At two miles distance there is another temple of Buda, where great numbers of the natives resort, and many of those who have been Baptised in this place.

By mistake I missed seeing the school at Wadduwa six miles from Caltura on the road to Colombo. The school master waited on me at Caltura, and informed me that there were in the school today passed 80 boys and 22 girls. Fifteen boys can already write on leaves, and the girls begin to learn. Two hundred and eighty boys and 415 girls belong to this school likewise 700 men and 720 women. There are besides in this Parish 250 Roman Catholics and 300 Budists.

Two of the school doors have been carried away by thieves. All the rest is in good condition.

On the 25th June I visited the school of Payegalle at half past six in the morning found there the three school masters Don Bastian 1st, Don Ploris 2nd and Don Andreas 3rd. The first school master has been blind for five years but continues to teach with good success and examined the children in the Catechism with great correctness and they answered very well. There were present thirty boys and three girls. The number was so small on account of the early hour. Of those present eight boys could read the Bible and write upon leaves. The building is in good order. Ninety boys and 30 girls daily attend this school, and there are 25 boys more and 40 girls belonging to it, who never attend. Of grown persons

there are 700 men and women. Besides 750 Catholics and 30 Budists. There are two Roman Catholic chapels within the limits of the Parish.

The school masters here as well as all the others request that Your Excellency may sign an order desiring the headman to inforce the attendance of the children at school.

The same day I found at Makoon four school masters Rienus Perera 1st, Abraham Perera 2nd Simon Perera 3rd and Don Johannis 4th; ninety five boys and fifty girls are in the habit of attending this school, but there were only present this morning 39 boys. Twenty seven boys and 53 girls, who belong to the school, never attend. Of grown persons there are 420 men 380 women. There are likewise two Roamn Catholic schools in this Parish and about 100 people belonging to them.

All the scholars present were examined in the Catechism repeated the Lord's prayer and the ten commandments and acquitted themselves exceedingly well, fifteen boys can read and write.

The School House is entirely in ruins and the people have erected a temporary bungaloe for the purpose of teaching. They earnestly petition that a school may be built for them and that all the children may be ordered to attend regularly.

On the same day I visited the school of Barbery and saw there the four school masters, Mathews Fernando 1st, who is blind but still doing his duty in teaching and examining, Anthony Perera 2nd, Daniel Alwis 3rd and Soloman Fernando 4th, forty boys and three girls were found, and repeated catechism and prayers. Six of the boys could read and write. In general this school is frequented by 197 boys and 173 girls, and 67 boys and 95 girls belong to it, but do not attend. Of grown persons attached to this school there are 518 men and 697 women. There is a Roman Catholic place of worship in this parish, which is attended by ninety people and within the same limits there are about one thousand Mohametans.

The school has fallen down and the only place which can be at present applied for the purpose of education is the Rest House appointed for the accomodation of travellers. They earnestly petition to have a school built for themselves. The greater part of the girls at present stay at home for the same reason as mentioned in the former schools, in the generality of the schools above men-

tioned, instructions are given only four days in the week. Wednesdays & Saturdays are set apart for recreation. But they assemble on Sundays to prayers and to hear the scriptures.

The same day I found in the school of* the three school masters Johan Fernando 1st; Nicholas Fernando 2nd Johnnas de Silva 3rd, forty boys and nine girls. In general 110 boys and 60 girls attend this school and 73 boys and 103 girls belonging to it never attend. All present were examined, in the catechism repeated prayers in the ususal manner. Five boys only can read and write.

All the school masters above mentioned have received licenses from Government, and they draw a monthy allowance of eight Rix dollars for each school. These schools belong to the District of Colombo and being in charge of Don David, the Catechist. He visited them all along with them. And I had much reason to be satisfied with the appearance of his diligence and attention.

He has written a note upon a coconut leave recommending it to parents to send their children diligently to school, and to the school masters to receive him with proper respect when he comes amongst them, which he requests that Your Excellency will sign, and I think it may be attended with good consequences, as all the licenses are only written in English, and the people of this country will not credit any person without seeing that he has received authority from Government.

The same day Don Pedro La Nerol the Catechist and Tamboe holder of the Galle and Matara districts met me at Bentota, when I visited the school with him. There were present the four school masters Don David De Alvis 1st, Don Johan de Alvis 2nd, Don Louis de Alvis 3rd, Don Issak De Alvis 4th, twenty eight boys, twenty one girls and 40 girls are in the habit of attending school and 100 boys 70 girls never attend.

The scholars present said their catechism and prayers. The school stands in need of a little repair. Nine boys can read and write, in this parish are 500 Budists, and four Mohametans. Being in the District of Galle the school masters have not yet received licenses, nor any allowance from Government. They declare they have no means of subsistance and petition that they may be put on the same footing. With the schools already established I assured them that such was Your Excellency's intention and that it would be seen carried into effect.

*The name illegible in the original text

The number of Christians, including every denomination amount to 2414, belonging to this school.

On the 26th June I found in the school of Indura the four school masters Don Hendrick, Don Bastians 2nd Don Adrien 3rd and Coves Medonsa 4th when cast is set apart for instructing the children of the people employed in the Cinnamon business. There were present 27 boys, and 5 girls. In general 85 boys and 38 girls attend, and 50 boys and 34 girls from various causes, never attend. Thirty boys can read and write. The number of Christians belonging to this school, including all ages amounts to 2019. There are besides in the Parish 200 Budists.

The school was poorly attended. This morning on account of the early hour it being only seven o'clock A.M.

The school house is in ruins, and the people have erected a bungaloe for the purpose of education. The children repeated the catechism and the usual prayers.

The stone pillars of the school are still sufficient, but an entire new roof is necessary.

The three school masters of Pitigul about 24 miles up the country in the Valalavita Corale, waited on me at Indura. Don Adrian 1st, Don Andris 2nd, Don Hendrick 3rd. In general 40 boys and 15 girls attend school and 25 boys and 12 girls never attend. The number of Christians amounts to 295. There are 200 Budists and one Mohamadan. The school is fallen down and they have built a temporary bungaloe.

The children attend the Schools of this District six days in the Week, Saturday being the only day they are allowed to remain at home.

All the School masters declare they have no means of subsistence, and petition that Your Excellency will allow them what is granted to the School masters in the District of Colombo.

The same day I visited the School of Kosgoda and found there the four school masters viz. Aluhut Adrien? Abarive 1st, Dinamuni Christo Mendis 2nd, Miningul Matheus 3rd, Hidadura Rapiel 4th and thirty boys.

In general 85 boys and 53 girls attend and 70 boys and 72 girls are always absent. The number of Christians belonging to this school amount to 1951. There are besides 200 Budists the school House is in ruins and the children now assemble in a

Bungaloe. They were as usual examined in the Catechism, and repeat prayers. The scholars of this school are all children of people employed in the Cinnamon Garden.

On the same day I visited the School of Vellitot and saw there school masters Diemuny Pedrew de Susa 1st. Wallimuny Silvester Mendis 3rd, Diamuny Thomis 4th twenty boys and two girls. They went through the common examination. One hundred boys and as many girls attend this school. Two hundred boys and 100 girls never attend. The number of Christians is 2505. There are 2000 Budists and 100 Moors. The school masters petition to receive licenses, and the established allowance, and likewise to have a school built, as the old building is fallen down.

The same day I saw the school at Ambulamgodda, and found there four school masters, Samuel Perera 1st Don Haramanis 2nd Don Salmon 3rd Tiramadura Tomis 4th and 21 boys. The rest of the children were afraid to come on account of Your Excellency's Escort who were marching towards the place, and the soldiers always take possession of the schools as places to rest in. The School masters have been examined, and are perfectly well qualified for their situation. One hundred boys and 20 girls attend the school daily. One hundred boys and 120 girls never attend. The number of Christians amounts to 2610. There are 150 Budists. The Building here is in good order having been lately repaired.

The School masters make the same petition as all the others of this district with respect to licenses and an allowance of salary.

On the other side of the river about a miles distance is the school of Madampay. There school masters Andries de Livera 1st Leona Domingo 2nd Devaradura 3rd and 23 boys attend me at Ambulamgodda. The other children were afraid to come on account of the soldiers. In general 58 boys and 35 girls attend school. Forty boys and 25 girls never attend.

The School is fallen down and the people have built a bungaloe to supply its place. The numbers of Christians is 1964. The number of Budists 300.

Three miles off the road from Ambulangodde is the School of Wattugedura. The four school masters Johannas de Silva 1st Leanna Hendrick 2nd Lokuge Janies 3rd and Wurage Dinis 4th waited on me at Ambulamgodde, Twenty boys and fifteen girls

attend this school, thirty boys and twenty girls do not attend. The school house here is likewise fallen down and the parishoners have built a Bungaloe. The number of Christians is 575, the number of Budists 40.

On the 27th June, I visited the school of Hicadua and found there Salmon de Alvis, the first School master, Johan de Silva formerly third now doing duty as second. The fourth school master nad been dismissed for bad behaviour, and the second Johannes Ferdinandes is 76 years of age and unable to do any service.

Two candidates have made applications to supply the vacancies and are desired to come to Galle to be examined. There were only seven boys present. They said the other children were afraid of the soldiers, and therefor did not come. Seventy boys and 58 girls generally attend and there are 36 boys and 25 girls who are always absent. Three of the boys present repeated the Catechism, and two of them could read and write, the school house is entirely in ruins. The children meet sometimes in the Rest House and sometimes in a small bungaloe which they have built. The number of Christians amounts to 2486. The number of Budists is 350.

The school master of Kahaway attended at Hicadua. Their school is likewise in ruins, and they have built a bungaloe. Corneis Ferdinandus 1st Johannes Fernandus 2nd and Hermanis Fredis 3rd Hindadura Johan de Silva 4th Thirty boys and twenty girls attend daily. And there are 100 boys and 40 girls who never attend. The sum total of the Christians amounts to 1425 there are only 40 Budists.

On the same day I visited the school of Rayagam, found there 3 school masters, Don Johan de Alvis 1st Magennis Salmon 2nd Dinia Dura Fernando 3rd Twenty boys, and 20 girls. One hundred boys and 50 girls generally attend. Two hundred boys and 150 girls are always absent. The school house is in ruins and they have built a bungaloe. Ten boys can read and write all present repeated the first Catechism. Some are learning to write, some to spell, others prayers and Catechism the number of Christains is 2780, the sum of Budists 1000.

The same day I visited the school of Dadaley. There were present four school masters, Magennis der Warris 1st Mirinco Gabriel Silva 2nd Pascual Solmon 3rd Manuel de Silva 4th thirty boys and twelve girls. In general 40 boys and 20 girls come to school. Twenty

five boys and 15 girls are otherwise employed. The number of Christians amounts to 494. The number of Budists is 35. The people of this village are chiefly employed in the Cinnamon business.

The boys repeated Catechism extremely well, as did also two of the girls, but the others were very deficient, having been long absent from school and being at the same time very young.

The roof of the school wants a little repair, but it is otherwise in good order.

I am informed that if I had sent before me an order signed by Your Excellency to the different schools, they would have been much better attended, as the people in this part of the country conceived that an English Padrie could be no ways interested in seeing them.

This morning being the 7th July 1800 I visited the school of Galle. The old building which answered the purposes of a church and place of education for the natives of Galle, is entirely decayed. They meet at present in the Rest House about a mile out on the Colombo road. It is a very poor building, and in such ruinous state, and so close to the road that parents will not trust their daughters to go to it.

There were present four school masters Abraham de Silva 1st Theodorus Dias 2nd Simon de Silva 3rd Adrian de Silva 4th and forty two boys, but no girls for the reasons above mentioned.

They were examined in the usual manner and acquitted themselves well. There are 400 boys and 300 girls who ought to attend this school. In this parish there are 3609 Protestant Christians, 1000 Mohametans, and about 200 Budists.

The Revd. Mr. Van de Brooke who oversees the Cingalese Congregation in this part of the country, and all the school masters earnestly petition that Your Excellency will have the goodness to order that a building may be erected for them to answer as a place of worship, and a school, they having at present no place where the youth can be properly taught, or any of the Ceremonies of Religion performed with becoming decency.

I shall only beg leave humbly to add to the present report, that if it shall appear expedient to Your Excellency to Order the schools throughout the Island to be repaired and rebuilt where it is necessary,

you will greatly gratify the inhabitants promote the growth of religion and knowledge, and confer a very great benefit on the country.

I have the honour to be, with the utmost respect,

Honourable Sir,

Your Excellency's most faithful and devoted humble servant)

(*Signed*) JAMES CORDINER.

Galle 7th
July, 1800.

To His Excellency
The Hon'ble Frederic North,
Governor of Ceylon etc. etc. etc.

Honourable Sir,

I beg leave to inform Your Excellency that, on the third day of August 1800, I visited the school of Belligam, and found there three school masters Don Abraham de Silva, Don Joan Perera, Don Hohan de Silva and twenty eight boys all learning Prayers as usual, by repeating after the masters. The girls were afraid to come thinking there would have been a company of soldiers escorting Your Excellency. Eighty boys and sixty girls are in the habit of attending this school, and 170 boys and 140 girls more belong to it but never attend. The school is in ruins, but they have fitted up a house for teaching. They repeated their Catechism and Prayers.

Of Reformed Christians there are 850 men, 740 women and 160 infants. There are besides in the parish two hundred & sixty Budists and seven hundred Mahometans.

On the same day I visited the school of Mirassa found there two school masters Don Joan de Silva, Abraham Perera, and thirty boys twenty girls in general attend, but today they were afraid to come from the same cause as those of Belligam. There are besides, belonging to the school 50 boys and 40 girls who do not attend, 80 infants, 93 men and 100 women. There are in this parish 40 Budists. The school house is very old and in bad order.

I found in the school of Walgam the three schoolmasters Don Joan Abeywickreme, Don Raphael Goeneratne, and thirty six boys the girls were likewise afraid to come here. In general 70 boys and 30 girls attend. Sixty five boys and 40 girls are always absent, the school is in ruin there belong to it 100 infants, 170 men and 89 women. There are in the parish three Roman Catholics and 130 Budists.

On the 5th of August I found in the school of Cottewegodda the three school masters Don Joan de Silva, Galkittigammege Philip, Naudoenne Palligoeroge Johannes, 18 boys and 4 girls, seventy boys and twenty girls are in the habit of attending this school, but the old building is fallen down and they have nothing now but a poor open bungaloe to meet in.

The Modliars and Mahundrums here are all under the name of Christians, but they do not send their children to school, nor do they teach them anything at home nor do they attend on Sundays to hear the scriptures.

The School masters earnestly petition that Your Excellency may publish a Proclamation in this District similar to what was published in the District of Colombo about a year ago to encourage the gowth of Christianity which is at present in a very precarious situation from the multitude of Pagan Temples which are springing up around it.

Those who still declare themselves to be Christians ought to be at some pains to understand the nature of their profession and to teach its principles to their children.

The school of Doendere is in so ruinous a condition that the people are afraid to meet in it. I found in a Bungaloe near it two school masters Don Lius de Zilva, Don Joan de Silva, and 14 boys, fifty boys and thirteen girls are in the habit of attending. Twenty three boys and 16 girls never attend. There are 44 infants, 322 men and women. Twelve Mahomatans and 250 Budists. But the number of the latter is not fairly estimated it being supposed there are above a thousand.

I saw in a bungaloe close to the ruins of the school of Naduna three schoolmasters Don Philip de Silva, Don Bastian, Jasinga Don Pedro, eighteen boys, and sixteen girls, twenty two boys and 12 girls more belong to the school but do not attend. There are 23

Baptized infants, 108 men and 109 women. And there are in the Parish 158 Budists.

The girls here as well as the boys repeated Prayers, and Catechism, and there is the appearance of some attention being paid to this school and likewise to that of Tall ate which is very near to it.

The people belonging to the school are all of the cast called Challias or Cinnamon peelers. I found there in a bungaloe the three school masters Dines de Silva, Hoedvehinge Matys de Silva, Dinemoeni Joan de Silva, 28 boys and 4 girls, thirty boys and 12 girls generally attend and 20 boys and 16 girls never attend. There belong to this school, 32 Baptized Infants, 112 men and 108 women and there are within its limits 152 Budists.

I found the school of Dickwell two School masters Don Joan Paewinege Wellcom seemingly paying great attention to twenty boys. The Girls attend but very seldom. As the School is so near to the public road and the Rest House close to it, they decline coming - forty boys and 12 girls have been in the habit of attending and 50 boys and 30 girls do not attend. There belong to this school 50 Baptized infants, 350 men and 340 women and there are besides in the Parish 470 Budists and 80 Mahemetans.

I found in the school of Kahawatte two school masters Adrian de Silva, Karrewatte Pailgegoeroege Andries, and 25 boys. Their place of teaching is the Rest House as the o d school if fallen down, on which account the girls do not attend. Forty boys and 18 girls used to attend, and there was 60 boys and 38 girls more who ought to attend.

There are 40 Baptized infants, 170 men and 152 women. There are besides 160 Budists, and 12 Mohometans. The children present repeated the Catechism and some Prayers tolerably well.

At the same time attended here Don Johannes de Silva first School master of Puakdandavie and 20 boys of his school. The Schhol House appropriated to them is fallen down and on that account girls do not attend. Of Grown persosn there are 170 men and 155 women who have been Baptized in this school, thirty school boys, 26 girls znd 40 Baptized infants. The number of Budists is said to be 165, but it must be much greater as there are no less than eight temples within the limits of ths Parish.

Don Philip and Hellemanege Adrian School msters of Gettemane with 17 boys from their school came likewise to Kahawatta. The school house belonging to them is almost in ruins. There are 54 boys and girls who ought to attend this school. 145 men 138 women and 32 infants Baptized. In the parish 133 Buddista and 4 temples.

The Vidaan over the Corle which contains these three schools has erected one half of a bungaloe for the school of Gettemane, but as part of the children come from Candabadapattoe, it is the business of the Mahondram of that place to build the other half and the school masters petition that the Collector may send an order to that purpose.

On the 11th of August, I found in the School of Matura the three school masters, Don Lewis Abeysoenden Wikremaratne 2nd Don Christian 3rd Kottoewegodde Goerroejantje, 40 boys & 12 girls. Here as well as in all the other schools they gave tolerable specimens of repeating Prayers and Catechism. In general 82 boys and 45 girls attend this school. 250 boys and 160 girls do not attend, there are 195 Baptized infants, 300 men and 220 women. It is said there are 155 Budists but the number of them is certainly greater eleven Roman Catholics & 250 Mahometans. The school here has been long in ruins, and there is now only a small bungaloe to teach in. In this Parish there are four Temples of Budha & from the most accurate information I cound obtain the number of his Disciples

I have the honor to be with the utmost respects,

Honourable Sir,
Your Excellency's faithful & devoted servant
(*Signed*) JAMES CORDINER.

Tangalle 28th
August 1800.

To His Excellency
The Hon'ble Frederic North
Governor of Ceylon
Etc. etc. etc.
Honrable Sir,

I beg leave to inform Your Excellency that on the 6th September I visited the school at Batticaloe established by Manuel Francis Fernando Preacher of the Gospel (and called Pooleyintivoe) who was appointed & sent there by Your Excellency a few months ago. The order & deligence observable in this school confirm the good opinion which I have always entertained of the Zeal of this Preacher. I found there Manis Massila a respectable school master, thirty seven Malabar Boys and three half cast Dutch. Every child had a Book of Oleys in his hand and seemed applying with great earnestness and attention to his task. Fourteen boys read perfectly well, and six write beautifully on Oleys. Appear very smart and promosing, and are from 16 years of age to six. The first class consists of six boys who have learned a long Catechism, and prayers from Books of Oleys, written by themselves. The second class consists of 14 boys who read Abridgements of the Histories of the Old and New testaments which they likewise repeat, as well as the usual prayers, the third class consisting of four boys learn prayers and Catechism from Oleys written by the master & write in sand. The fourth class containing thirteen boys, learn to write in sand, and read books written on Oleys. They all repeated the creed, prayers, commandments, and Catechism with great corrections.

Manuel Fernando displays great merit in what he has already done, and raises the agreeable prospect that much happiness will result to this sellement? from the fruit ofhis labours. On his arrival there were no schools here, and the old Tombo was lost. But he has opened a new one in which are already written the names of 261 Baptized Christians.

On the 7th of September I went to the school of Periyatorre about two miles N.W. from the Fort of Batticaloe; found there the second school master Mohan Cassinadan a very engaging youth of fifteen years of age and very attentive to his business. Twenty boys in school from eleven to five years of age all apperently smart & reading with attention, they repeated their Prayers & Catechism

with the same ease and correctness as the scholars at Batticaloe, there are three boys more belonging to the school who were absent, they are divided into four classes - the first consists of 7 boys, the second of 3 the third of 2 and the fourth of 1.. The first class have learned seven Prayers, the children's Catechism, and a Malabar book printed at Tranquibar by the Reverend Mr. Swartz for the purpose of converting heathnes to Christianity. The second class have learned the 7 Prayers, children Catechism, and two Malabar spelling books called Attichaudee & Modery - the third class learn Attichaudee, & Modery, the fourth learn Attichaudee seven boys write very well on Oleys, & read the same. And all are learning to write & read. Boys of five years of age write words in sand excessively quick and very neatly, & read & spelled the same. They come to school every day between seven & eight o'clock in the morning, and return home at 3 p.m. The School house is built since the arrival of Fernando, & though small is comfortable enough. The Girls however do not think it enough for them to learn in.

Notwithstanding these two schools in the neighbourhood of Batticaloe appear to be conducted with more diligence & regularity than any others I have met with on the Island. And they have had their begining under the auspices of the British Government.

Mr. F. Fernando requests that the school near to the Fort may be enlarged and properly fitted up that it may likewise answer as a church, after which he will bring Girls (as well as boys) to be educated in the principles of the Christian faith.

I have the Honor to be,

with the utmost respect,
Honourable Sir,
Your Excellency's obedient faithful servant,
(*Signed*) JAMES CORDINER.

Batticaloe
12th September,
1800

To His Excellency,
The Hon'ble Frederic North,
Governor of Ceylon, etc., etc., etc.

Honourable Sir,

I beg leave to inform Your Excellency that on the 22nd of September 1800 I visited the school at Trincomallie the establishment of which commenced the first of last June under the direction of Philippo, officiating Preacher of the Gospel in the Malabar language at the place.

There were present sixty Malabar boys from seven to fourteen years of age who were all executing their tasks with every appearance of diligence and attention.

The two school masters Suam Soperamaniem 1st & Suam Ampelewan 2nd were likewise carefully discharging their duties.

In another apartment there were twenty eight children of Portuguse and Dutch descent learning the Dutch language under Frederic Hoth an attentive teacher.

Since that time an English teacher has been added to this seminary, and I have had very favourable accounts of the progress which the elder scholars are making in the study of the English language, as well as very satisfactory specimen of their writing.

On the 6th of October, 1800, I found in the Rest House at Neelavelly One School master Suam Vally and Sixteen Boys from five to twelve years of age learning to repeat prayers and write the Malabar language.

They are in great want of a Bungaloe for the purpose of teaching and earnestly request that Your Excellecny will direct the Collectors of the District to give the necessary orders.

Since that time several other schools have been resumed in the District of Trincomale and I have much reason to be pleased by the zeal manifested in the conduct of the Preacher Philippo by whom they are visited.

In the course of the present Journey it is impossible to hold a visitation of the schools, in the District of Jaffnapatnam as the building have fallen into decay and the school masters from the loss of their salaries had relaxed in their attention. I have however seen them all, and they are rejoiced to resume their employments under the benevolent encouragement which Your Excellency means

to afford them ,the Collector likewise has promised to circulate an Order that the schools may be repaired or bungaloes erected in their stead. And this he infomrs me is done by the Inhabitants without any expence to Government.

On the 9th of December, 1800 I found in the school of Chundiculil (a respectable building) one mile from Jaffnapatnam two school masters and forty boys, the greater part of whom had learned the Malabar Letters, and were beginning to repeat Prayers, altho they had been only called together for a few weeks.

On the 11th December, I found one school master & twelve boys in the School of Pounerun, on the 12th three school masters and ten boys in the school of Pahrracotta, and one school master and ten boys in the school of Ispacadua, all of which had made a progress similar to that of the children at Chundiculli.

On the 17th December, 1800, I visited the Malabar school at Calpentun, found two school masters and fourteen boys who could all read and write and repeat the common Prayers.

I saw there Ian Coenrad Meyer son of the late Voorleser who died at Calpentun since the English took possession of Ceylon He came to Colombo and presented a petition to Your Excellency eighteen months ago requesting to be appointed Voorlezer in room of his father. Your Excellency referred the petition to the Reverend Mr. Schroter and me that we might examine his merits and inquire into his religious and moral character and report the same to you. These have appeared to us perfectly satisfactory and it is our opinion that he merits an allowance from Government and that his services may be rendered very useful at Calpentun. He might be directed to oversee all the schools, in the neighbourhood and to encourage the school masters in the Discharge of their duty. The People at Calpentun in general are extremely poor, and there are many objects of Charity there who have not yet received relief and I am informed that the above mentioned Ian Coenrad Meyer is of so charitable a disposition that his receiving an allowance would be a benefit to the community.

On the 19th of December, 1800, I found ten boys learning the usual lessons in the house of the school masters of Chilaw. As there is at present no church there he teaches sixty children in their own houses.

There is however a Bungaloe now erecting for that purpose under the order of the Collector.

On the 20th I found in the school of Wanapoo two school masters 15 boys and as many girls. At Kaymel the only school master had been six days confined with the small pox, on which account the children were not attending the school.

On the same day I found in the house of Mr. Rykloff Johannes Ebert Voorlezer at Negombo sixteen Dutch children learning Reading, Writing, Prayers, Catechism, there are ten more Dutch children in the village of Negombo of a proper age to attend this school, but they are so exceedingly poor that they cannot procure books, paper, or ink and the Voorlezer is likewise in such narrow circumstances that is is not in his power to aid them in the manner he could wish, His present allowance is only twenty Rix Dollars per mensem, and that he finds inadequate to support an aged mother and six young children who have had the misfortune to loose their other parent. Mr. Ebert is a man who always maintained a most respectable character, and is recommended in the highest terms by Captain Vincent who commands at that station. The Voorlezer performs Divine Service regularly to the Dutch Inhabitants of that place, and appears to merit a better stipend. His circumstances certainly require it, and he feels the necessity, but is unwilling to trespass on Your Excellency's bounty as you have already indulged him by admitting two of his sons into the European School at Colombo.

On the 21st I found in the School of Sunampity, the three school masters, thirty boys, and ten girls besides a congregation of grown persons waiting the commencement of Divine Service by the Native Preacher three of the boys have learned the whole of the Catechism five boys have learned five Prayers, six have learned three Prayers, four girls repeat each from Prayers, three boys read and write, and they all learn, several of the Boys repeated Prayers both in the Cingalese and Malabar languages.

The same day I saw in the school of Bolawolane the third school master, twenty four boys and four girls, But in general ten girls attend.

The School of Petipanna having fallen down, there were likewise in the above school nine boys and girls belonging to Petipanna who

are in the habit of coming there to learn along with their school master.

At Bolawolane eight boys can read and write.

At Dandigam I saw the three school masters and thirty boys. The Mahundram of Negombo informs me that many more children might be taught in these schools, but that the school masters are indolent and not at sufficient pains to call them.

At Villigampity I saw two school masters, twelve boys and six girls. The day being Sunday was the reason of so few remaining in the school but usually thirty three boys and seven girls attend.

At Velisery I saw the three school masters and nineteen boys who had learned the lessons common to these schools.

On the same day (21st Dec) I found in the school at Passbeta two school masters fourteen boys and six girls, five of the boys could read and write. In general twenty four boys and ten girls attend this school, but there are 90 boys and 80 girls belonging to the Protestant Church who ought to attend it.

The school buildings on this road are all in great want of repair and the people pray that the Collector may be directed by Your Excellency to give what orders are necessary for that purpose.

I have the honour to be with the utmost respect

Honourable Sir,

Your Excellency's Obedient & devoted Servant.
(*Signed*) JAMES CORDINER

Colombo 22nd
December, 1800.

Statement of the Expence of the English Ecclesiastical and School establishments on the Island of Ceylon, 1st January 1801.

	R.D.S	*R.D.S*
In the District of Colombo Four preachers . .	200	
Academy at Wolfendal	1100	
Fifty seven native schools, seven Catechists, Tomboholder, etc.	633	1933
European School at Galle.	100	
Twenty four native schools etc. etc.	232	332
Eighteen Schools in the District of Matura, and one Catechist		159
Three schools at Batticaloa and one preacher . .		74
Eight Schools in the Dist : of Trincomallie One preacher etc.		134
Thirty eight schools in the Dist. of Jaffna, one Preacher two Catechists, Tomboholder etc.		415
European Orphan schools at Jaffnapatam Ten schools		400
European Orphan schools at Jaffnapatam		100
Ten schools in the Dist. of Manar, Catechist etc. . .		3547
Principal of the schools		250
Probable expence of books		50
Per mensem Rix Dollars		3847
Per annum Rix Dollars		12
		46,164

Number of Protestant Christians on the Island of Ceylon, 1st January 1801.

In the District of	Colombo	101,709
-do-	Galle	56,509
-do-	Batticaloa	439
-do-	Trincomallie	588
-do-	Jaffanapatam	76,864
		236,109

N.B. The number of Christians professing the religion of the Church of Rome is greater than that of the Protestants and the number of Pagans within the British Territories on Ceylon is equal to the whole of the Christians.

A true copy.
HILL BOYD
W. S. SECY.

C.O. 54/9

RELIGIOUS ESTABLISHMENTS

30. On this head I have little information to give your Hon'ble Court, in addition to what, I express in my last general letter. All that I have seen in my journey from Trincomalee to this place, confirms in the ideas I then entertained, and I can only enforce the proposal I then made, as the sole means of securing to Christianity the powers it has in this Colony and of preventing the relapse of the inhabitants into paganism, which has made a dreadful progress in the East and North of the Island, and is likely to extend itself to this neighbourhood, if immediate measures are not taken to prevent it. The plan which I had then the honour of proposing to Your Hon'ble Court, was the following of a certain number of young natives of this Island to be sent annually to England, who after perfecting their education there, at the public expence may receive episcopal ordination and return to exercise the functions of the Holy Ministry of Ceylon. Twenty four of these parish priests, with pensions of sixty pounds per annam each, would be sufficient for the spiritual Government of the Island. Under them must be maintained a proper number of Catechisers, and schools where children may learn to read and to write, and may obtain a competent knowledge of their civil and religious duties. To this plan, if approved of my Your Hon'ble Court, into execution, will require some time, and in the meanwhile, I will endeavour, with the assistance of the Dutch clergy on the Island, and the aid I may procure from the English and Danish Missions on the Court to prevent the total extinction of religion in the country. I have indeed the happiness

of being ably and zealously seconded in all that regards this subject, by the reference. James Cordiner, a clergyman of the Church of England, who was sent out to Madras by Mr. Archdeacon Bell to take care of the schools, which he established there. As he found the post of which he was destined, already occupied, I engaged him to come to Colombo where I have appointed him superintendent of all schools and examiner of the candidates for the office of schoolmaster, with a monthly salary of two hundred and fifty Rix dollars.

31. By my correspondance with that Gentleman, Your Hon'ble Court will learn that the schools for the education of the natives, are very numerous, whether they are conducted in such a manner as to render them of real advantage to the people is what I shall be better able to tell Your Hon'ble Court, after Mr. Cordiner shall have made his proposed visitation. The uncertain and vexatious salary, which they derived from small taxes on the marriages of the natives, was not, in my opinion, calculated to give them that degree of respectability or independence which they ought to have, and as your humanity and wisdom have particularly induced you to order me to pay more attention to the happiness of the people, than to the increase of the reverence. I hope you will not disapprove of my abolishing thse petty taxes altogether, which tend directly to vex and harras, a poor and distressed peasantry, to make authority ordious in its most remote ramifications, and to encourage a general system of concubinage and immorality throughout the country. The obligation of having their marriages registered at some distance from their own houses, is in fact a considerable burthen on the very indigent inhabitants of this Colony, and the small donations given by Government for the support of each school, although they may altogether amount to a considerable sum yet will be no infinitely divided, and so far extended that I do not believe it possible for the same sum of money to be distributed, with more advantage to the Country, besides the great political influence which must accrue to Government from a beneficence so widely extended, and so immediately derived from itself.

The number of these schools in the District of Colombo, is fiftyfive, calculating their number as the fourth part of those established or which may be established in these Settlements, the total number will amount to two hundred and twenty, the expence of which, would not exceed, one thousand seven hundred and sixty Rix Dollars, or one hundred and seventy six pounds per mensem; a considerable sum indeed, but which I cannot think too great for its object more especially as it is to replace an unpopular tax, which if it did amount to the sum above mentioned, must have been oppressive to the people; and which if it fell short of it, could not have answered the purpose, for which it was established and which, at all events, from the precariousness of its nature, was ill calculted for the support of regular but petty establishemnts.

32. Besides these schools, which are merely intended for the inhabitants of the villages, it is my wish to establish some few others of a superior nature for the education of the children of Burghers, and of those native whose families are eligible to the office of Modeliars and to the other dignities and charges given by Government to its native servants.

33. This plan is detailed at some length in my correspondence with Mr. Cordiner. The outline of this plan, is the establishemnt of three schools at Colombo, one for the children of Burghers, and another for Cingalese High Cast, and the third for those of the principal Malabars of this neighbourhood a fourth school of a similar nature will be established at Trincomalee, for the education of Malabars of that country, in those schools, it is my wish that boys should be received at eight years of age and go through a course of such education as may fit them for their future prospects, in six years, after which time I should propose that those boys who in any of the three native schools has shown extraordinary application and abilities and the children of all Burghers who would wish it, may be received the former at the expence of Government, the latter on payment of an easy contribution. In this school the course of instruction would be the same for all, as it would be preparatory for an European Education and of course adopted to eradicate those particular prejudices, which at an earlier age and with prospects confirmed to the native dignities on Ceylon the young Islanders might be allowed and even encouraged to retain.

They would here commences those studies which are common in the English Seminaries, with such aids in oriental and native literature, as may bring to light any extraordinary talents which might otherwise pass through life dorment and unobserved. From this school I would propose to Your Hon'ble Court to allow a number of young men to be sent to England for the supply of the church. This establishments besides its immediate spiritual advntages, will have that of settling throughout the country a set of respectable individuals, connected with England by education and by office and connected by the ties of blood with the principal native families in the country; and whose influence can never grow dangerous as it must remain entirely attached to their person, and can only be acquired by the same course of education and the exercise of the same functions.

34. The three inferior schools at Colombo and that at Trincomalee I am going to establish as soon as proper masters may be found for them. The higher school will not be established till I have received your orders upon the subject as indeed four or five years to come there will be no boys sufficietnly instructed to require it.

(*Sgd.*) FREDERIC NORTH

RELIGIOUS ESTABLISHMENTS

C.O.S. 4/10

37. The case of the Christian parts of these inhabitants, who profess the Protestant religion continues to be very attentively and judiciously administered, on the plan which I submitted to your Hon'ble Court in February last by the Reverend Cordiner.

38. That gentleman is accompanying me on my present circuit, he has visited all the schools between Colombo and their place in person, and his report of them, as well as of these, which we will visit on his return to Colombo by Trincomalee and Jaffnapatnam will be forwarded to you by the next Cinnamon Ships; He seems in general well satisfied with the zeal and intelligence of his Catechisers and school masters, but the scandalous neglect which prevailed among the Dutch of giving religious instructions to those whom they baptized without any security for their proper education have

occasioned the relapse of almost all the inhabitants of the southern provinces to idolation. If indeed they can ever be said to have quitted it.

39. As this is the head under which I conceive it most conveniene to arrange all establishemnets of education and charity I will take the liberty of informing your Hon'ble Court that the schools which I established last year in Colombo, bids fair to answer the purpose of its instituting very speedily many of the boys both Malabars Cingalese and Burghers, have made a rapid progress in the English language, and will I hope soon be capable of being received into the Translator's office.

Sgd. FREDERIC NORTH

C.O. 54/10

RELIGIOUS ESTABLISHMENT

91. The spiritual wants of the Native Christians of this Colony, were formed by far the greatest part of the Cingalese population have induced me to look out for such natives as have had a sufficient education to act as preachers of the Gospel and Pastors of the people, till I shall have received your orders as to any more permanent and respectable establishment. Some I have found willing and able to undertake the task, after having examined them, I have sent them to different parts of the Island, there I have in established them with salaries of from forty to sixty pounds per annum, an aggregate income will not be necessary for their successor. In case you should approve of my sending any natives to England to receive a learned education and episcopal ordination, a regulation which (as I have had the honour to state in my former letter) I consider as highly advisable not only in a religious, but in a political point of view.

91. In your Continental Possessions all similarity, or union is cut off between the European and Native subjects of Great Britain, nor is it possible that any one can be formed. Whether it is desirable that such a one can or should, is a question, which time alone can decide. Whether the total exclusion of natives from all objects of

ambition will subdue that passion in all their breasts and make them contented and peaceable subjects it is not my business to imagine. I have found in this colony a numerous set of Burghers scarcely differing in colour from the natives, but many of them employed in the first offices of the state. Two of the Dutch ministers of the Gospel are Native families, nearly related to some of the natives servants of Government. In this respect the constitution and habits of these Settlements differ materially from those of the continent of India. Under those circumstances, the employment of the Burghers in the public offices, the Courts of Justice, and the church, and of the Natives exclusively in the church, appears to me a measure dictated by political necessity as well as by justice. The clergy born in their country and educated in England will form a body united to the natives by former ties and affection to us by habits of education and professions. Their influence cannot be dangerous, as it can never become hereditary. Its native will preserve it from envy, and its being merely personal will protect it from emulation, at the same time, that being open to the children of the principal natives, it will stimulate their ambition to the proper exercise of their employments, and to be deserving the favor of their Government.

92. The Expence of this Establishment will be reduced nearly to that of there to and from England, and their maintenance while there. For I mean to restrict the number of parish priests that I should propose to establish in the Island to twenty, and as they will from their situation have a seat in the Land-Raads, they may supply the place of one of the present members on the first vacancy in these courts.

93. Of the schools, I enclose a list, as well as detailed account given in to me by the Reverned Mr. Cordiner, of those that he has visited as Enclosure (No. 10) and I am happy to add, that by the zealous and judicious attention of that gentleman and his assistants, the three superior schools are likely to produce, in a much shorter time, than I expected, a set of well qualified candidtates for all the officers which are attainable by Burghers or by natives, and that those of an inferior dispensation are beginning to diffuse in their neighbourhood the spirit of industry, religion and morality and attachment to order and their present Government.

94. Some Prayers of the clergy of the Church of England, are already translated, and made use of in the schools and native Churches. The remainders of it will shortly be furnished both in the Malabar and Cingalese languages, and the use of it will then become universal among the Protestant Christians of the Island.

95. The new translation of it into Portugese by the Reverend Mr. Cericke of Madras will shortly be introduced into the chief Church of Colombo and I make no doubt will tend considerably to estrange the minds of the Burghers from the language and habit of their former masters.

96. Inclose an estimate (No. 11) of the expence of the whole proposed Ecclesiastical and Scholastic Establishments amounting to Rix Dollars 49,920 or about £5000 per annum which I trust you will not think ill employed or unnecessary, considering the great proportion of the inhabitants who profess Christianity, and which you will see from Mr. Cordiner's report are upwards of 90,000 in the District of Colombo alone. And it is to be noted, that for this expence will diminish, for as the first admitted scholars go out, they will be succeeded by others, who are to contribute something to their own education, and in this statement of expence of the education and maintenance of the European male orphans is also included.

97. The Seminary proposed for Trincomalee is of small extent, but it is the more urgent as many of the Malabar Christian inhabitants of that side of the Island, for want of religious instruction, have relapsed into Paganism, besides those, who being born and educated in the Hindoo faith, were by the narrow and oppressive tyranny of the Dutch, obliged to a hypocritical renunciation of their principles, and who are now allowed the free and public profession of them witout being considered as any impediment to the advacement of their temporal interests. I take the liberty of enclosing a small demand from Mr. Cordiner for stationary and some Bibles and Prayer books for the use of the schools, which I hope will be complied with (No. 12).

98. A well regulated Madrassa or school for the decent education of Mohammedans is much to be wished for, as for the gross ignorace of the profession of that religion on this Island, in matters of their own law is the source of constant tumult and dispute among them.

Whether I shall ever be able to induce them to set aside funds for the establishment and support of such an institution and for the proper maintenance of Keuzys for the decision of disputes amongst themselves, is what I cannot answer for. The introduction of the tax of two and half percent, on moveables, for that purpose, called Zakat, may perhaps be attempted with success, but till I am sure of its success I will not attempt it.

(*Sgd*) FREDERIC NORTH

C.O. 55/3.

OUT LINE OF THE ANSWER TO MR. NORTH'S DISPATCHES TO THE COURT OF DIRECTORS

Fifth letter dated at Colombo 26th February, 1799 received by the London 27th July, 1799.

31, 32, 33, 34. *Of all classes the inhabitants, the Dutch or Europeans.....in great distress.*

The circumstances of the Dutch and other inhabitants considered as Europeans (exclusive of British) as mentioned in these paragraphs, are matter of serious and delicate consideration, in regard to which it is requisite to act in a manner consistent, both with the principles of justice and humanity, with those of sound policy and security to our dominion in the Island. We perfectly approve of the general plan of conduct you have laid down, in regard to the relief of those of them, who have particularly suffered by the change of masters. The future conduct of British Government towards this class of inhabitants, will require to maturely on weighed and we shall be desirous of receiving your delibrate sentiments on that subject. We also desire you will explain the particular nature of **commercial concerns** you refer to, and the **mode of exchange** established by the Dutch Company, for the remittances of their servants to Europe.

35, 36, 37. "*The short account of the different.... able to furnish it.*"

42. We do not think it necessary in this place to say much on the subject of the different Cingalese Casts. But the accounts given by Major Symes of the followers of Buddha in the Burman Dominions, whose religion seems acknowledged to be substantially the same with that of the Cingalese, (particularly embassy to Ava p. 294, 304) where strong evidence is stated to show that the religion and laws of the Burma were derived from the Cingalese. Mr. Cleghorn had been informed Memorial past. about 8, that the Cingalese derive their origin from Siam, and profess the ancient religion of that country. But the circumstances collected by Mr. Symes render the opposite opinion much more probable and that the religion and institutes of Boodh were propagated from Ceylon, through Arracan to Ava and Siam. According to Major Symes, the sectaries of Boodh are more numerous than those of Brahma. The Burman character exhibited by him, page 340 seems to the eye to resemble that in which the Cingalese copies of Mr. North's proclamations are printed.

The ancient and still subsisting intercourse between the courts of Candy and Siam, is mentioned by Mr. North in his letter par. 121.)"

leads to the conjecture that the lines of distinction between the different casts in regard to occupations, inter marriages (vide Syme's Embassy P. 72, 73) are not required by their tenets to be so strictly observed, as by those of the Hindus. From the other parts of your

correspondence and communications, we collect that in strictness the chief officers of Governemnt among the Cingalese Natives are confined to the cast of the Vellales, who appear to form a sort of hereditary nobility, and by your plan of Education, which has been lately received you propose to admit only the sons of persons of that cast into the schools, where they are to be rendered capable of public employments. It is a question of considerable moment, how far such exclusive rank ought to be sanctioned and maintained, or how far, by a judicious promulgation of the principles of Christianity and prudent use of the knowledge of the habits and usages of the Buddhists in other parts of India, a change in that respect may not be gradually introduced, in such manner as not to wound the feelings or excite the discontent of the people. The most sensible and enlightened among the Cingalese Clergy of the Christian Religion would be the properest instruments of such a change. We desire to be informed of your sentiments on this subject. The great number of Native inhabitants, who are Christians, to the amount, according to a late return transmitted by you of no less than 90,000 in the District of Colombo, seem to countenance the probability of success in regard to it."

85 - 98 (M).
121 - 123.

"*Mootiah-native of Madras particularly learned in Tamool, Sanskrit and Palee added to a knowledge of European Literature, unused for an Arabic.*"

79. . . The objects which Lord Hobart and you had in view, in the employment of the Library Translator, are highly interesting, and we shall be desirous of information concerning the progress and discoveries he shall make and particularly in regard to the intercourse you refer to between the Siamese and Candian Cingalese (which he has been learning with assiduity and success) to translate books to that

language. Hopes the Court will not object to the two small places he has given him. That Palee Interpreter; may sometimes be of political importance as the connection between the Court of Candy and Siam, is intimate and constant.

(85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98).. *The Religious professed in our part of Ceylon are 1st. Christians either Presbyterians or Roman Catholics 2nd. Mohamedeans, 3rd. Those professing a wilder and more extravagant kind of paganism called by the Dutch the Worship of the Devil, whose tenets he has not had leisure to enquire into.....their extent and fertility.*

64. .....

.....

We shall look with anxiety for further information on this material subject, in consequence of the regulations concerning Baptisms, Marriages and Burials here mentioned and others to wards the consideration of your plan which you refer. We defer till afterwards the consideration of your plan for a Chruch Establishment, detailed in this place, and resumed in your subsequent letters as well as our sentiments concerning the system of schools and education here spoken of so projected, and which we find has been afterwards in a great degree, carried into effect. It occurs at present, to remark that the Christian inhabitants appear to have been all brought up, either according to the Presbyterian or Roman Catholic persuation; but that the proposed establishment is meant by you to be formed according to the Church of England. We do not mention this otherwise than for the purpose of desiring to be informed whether there may not be inconveniences attending such an entire change, both as to the smaller number who are well instructed and conscientiously attached to the modes of Christian faith and worship, in which they have been educated, and as to the others who have retained the strong bias you have stated towards the idolatory of their country and ancestors, and some of whom are described by General De Meuron as only **Official** converts to the Christianity.

117. **Intercourse with Candia.**

Mr. Dundas approves of the whole of Mr. North's conduct towards the Court of Candia, and of his suggestion respecting the future connection with the English with that country, and connection on the support.

118. that the Mission of Major General Mc Dowall to that Court will terminate in the fixed establishment there of a Garrison of English Troops, and in the present Government transfering the management of their whole revenue and military force to the Governor of Ceylon, whilst it in other respect continues

119. to be administered according to its present forms in the name of the Candian King, is of opinion that no better arrangement could have been made, as it will enable Mr. North to take upon himself the real direction of their affairs, without

120. alarming the prejudice, or interfering with the habits of the people, and by that means add strength to the English position in the island, without requiring any material addition of Troops, whilst there will no longer remain any Interior

121. Frontier to defend against a hostile attack from the Candians and all difficulty of communication with our own possessions will cease, besides that the practice of smuggling from the

122. Candian territories will be done away, and the troops employed to prevent it set at liberty, for which reasons Mr. Dundas express his anxiety that the arrangements above mentioned may be carried into execution.

Public Schools and Establishments for the Promotion of Christianity.

123. Declines giving any opinion on this subject, and thinks that the discussion should be deferred till some future opportunity or general peace, but states generally that whatever can be done, considerable with the limited resources of the Island, to improved with education of the natives will certainly be approved - Doubts the propriety of the North's plan to send some of the Natives to be educated in the English Universities.

C.O. 54/17

King's House,
Colombo
27th Feb. 1805.

To Earl Camden,
One of His Majesty's Principal Secretaries of State,
London.

My Lord,

The Reverend Mr. De Vos, a clergyman, regularly ordained in the Dutch Church at the Cape, of which Place He is a Native, arrived here not many weeks ago, with Two Companions, in the Character of Missionaries, with Instructions from the Missionary Society in London, and a Letter from Lord Hobart (then in office) of both of which I send you Copies (No. 1 & 2.)

In Conformity with His Lordship's Recommendation, I would certainly give every Protection in my Power to Mr. De Vos an his Fellow Labourers, of whose character I have had very favourable Accounts, and, as in the present State of this Country, the numbers of Persons professing Christianity, and really desirous of, or at least, not averse from obtaining a Knowledge of its Doctrines, is very great, their Services may be rendered of the utmost Advantage, not only in a spiritual view, but even in a moral and political one by impressing the Natives with a due Sense of the Duties of the Religion to which they suppose that they adhere, and of which they are at present shamefully ingorant.

I cannot however think it wholly advisable that these good men should carry on their labours in these settlements in a manner independent either of the civil or of any established ecclesiastical government; and as Mr. De Vos is a regularly ordained clergyman of that sect of Christianity which has been for near two centuries established on the Island, I intend to name him Minister of the Church of Galle, and to give Him the Ecclesiastical Superintendence of the Provinces of Galle and Matura. with the allowance of rix dollars one hundred and seven per mensem which was formerly *attached* to that situation by the Dutch Government and which is still continued by me to the surviving pastors of the Dutch Church here at Colombo.

Mr. Reid, one of his Followers who is a young man not in Orders I shall attach to Him as a Catechizer and Assistant with a salary of rix dollars 81.7.3P.

His other follower Mr. Erhardt, is a native of Saxony of the Lutheran Persuation whom I wish to engage in the Formation of a separate Church for the many inhabitants of the towns on this Island, who adhere to that mode of worship, as well as in the general instruction of the natives under the direction of the established clergy. For I do not think that it will be necessary for Government to be more nice than the Missionary society in defining to these poor natives the precise distinctions between the Augustan and Helvetic Confession; and I own that I think it of the greatest importance to take the Government of the Church here into our own Hands, and not to leave it entirely under the Direction of a Society whose principles indeed are highly venerable, but whose language appears enthusiastic and which is not I believe, under the controul, perhpas not even under the countenance of our Prelates.

The free and ample Toleration which His Majesty's Wisdom and benevolence have established in these settlements has been enforced by me to the utmost of my ability, in the only way in which toleration can be safely or conscientioulsy brought into effect; that is by enforcing the due observance of religious Duties in each sect, and in each religion by its own particular professors and in procuring for each as far as may be proper teachers and a decorsey maintenace of open worship. The Roman Catholics and the Mohammedans are at present apparetnly more happy and I believe I may add much better educated in their respective doctrines than they were before the accession of His Majesty's Government. The professors of protestant Christianity alone have fallen off. Not that their spiritual direction under the Dutch was well managed. Far from it. The most sacrilegious hypocrisy was encouraged by the exclusive appropriation of offices to nominal Christians; the sacrament of Baptism profanely administrated to notorious pagans and their children, afterwards left under their tuition; the incestuous marriages of Buddhists tolerated in families professing the Gospel; their supestitious ceremonies allowed in the country churches; in short, every act which could offend the real believers in every religion was practised under the Dominion of an Establishment most exclusively intolerant. Since the overthrow of the Dutch Government, however, the want of a sufficient number of Pastors, properly jealous in thier profession has undoubtedly caused a great loss of instruction in such native families as were really Christians;

and the suppression of the pay which I had annexed to the country schools, in lieu of the contingent ties belonging to them in the Dutch time, has much aggravated that misfortune. I certainly do not believe that the school masters were well informed, or capable of instructing their parishioners; they were frequently not Christians themsleves. But their numbers might have been reduced and their manners reformed. Their utility as village notaries obliges me still to keep them up; and the same reason would induce me to wish that they had a better education and a more independant income.

As to the Protestant Church establishemnt for these settlements, it may easily be made sufficient for its object, without any additional expence.

Besides Mr. Twisleton, who is principal of all the schools on the Island, as well as Chaplain to the Government, there are two Dutch Preachers regularly ordained, at Colombo. who make their visitation through the Province.

Mr. De Vos will be established at Galle. A Dutch Clergyman is still remaining at Jaffnapatnam.

Were successors appointed to those clergymen on the vacancy of their cures, regularly ordained in the presbyterian or in the Anglican Church, with a small addition to the very moderate income which they enjoy and were a clergyman of the Church of England appointed at Trincomale, with an income smaller than that of the Chaplain of Brigade, whose office might be suppressed, the real protestants of Ceylon might have a regular and satisfactory education. In the lower Orders of the church are many native preachers, and cathechizers, and some school masters of tolerable capacity, who would in that case, be made useful in their professions, and kept in good discipline.

Unless some arrangement of that nature be made. We shall have a general lapse of the people into ignorance or paganism, or We must trust their preservation from error to the gratuitous exertions of well meaning, but uncontrouled fanatics.

Let me request Your Lordship to take the Subject into your serious Consideration. It is one which always has, and still does appear to Me of great Importance. The Influence of Candy in these Settlements is founded on Buddhism. The ample Toleration which I have given to that Religion, has not indeed increased that Influence, because it has relieved its Professors from a galling and odious Hypocrisy. But I cannot help thinking, that the Persons supposing themselves Christians (and they are many in number) would probably, and that their Children would certainly be more attached to us, and less to the Court of Candy, were their Faith enlightened and encouraged.

I am perfectly well aware that my exertions in that Business have been considered in many Places as the sign of a violent Spirit of Proselitism, but those who have been witnesses of my Proceedings know perfectly well that the Heathen are to the Full as Comfortable in their consciences here and as contended, as in any Part of India. I trust therefore that Your Lordship will give me Credit for no very intolerant Spirit, and for a sincere Desire of Promoting the temporal, as well as the spiritual advantages of a People, who have been so long committed to my Care.

I have the Honour to be, with great Respect,
My Lord,
Your Lordship's most,
Obedient Faithful Servant,
FR. NORTH.

Colombo.
27th February 1805.

London 10th February 1804

Dear Brethren,

Having devoted yourselves to the promotion of the cause of our Lord Jesus Christ among the heathen or unenlightened part of the world and being also appointed by us to proceed to the Isalnd of Ceylon in the character of Christian Missionaries connected with our society, it is incumbent on us to recgonise this relation by an explicit declaration thereof in writing, and also to furnish you with such instructions as appear to us likely to promote the success of the great work in which you are engaged.

We are however so imperfectly acquainted with the state of religion in that populous Island, that it would be highly improper in us to specify the line of duty in which you are to be employed or to bind you to any particular mode, or plan of proceeding. Whither you will be all settled in one spot and reside together as one family, or be seperated from each other with a view to communicate more widely and extensively the gospel despensation, whither you may be called to labour among those who bear the Christian name, that are unacquainted with the doctrine of Christ and feel none of its influence or whether your ministry may be confined to the heathen, are circumstances of which you will be better able to judge after your arrival, than we can be here - much therefore must necessarily be left to your own discretion exercising intself on the information which you will receive from various sources to which pou will have occasion to apply recollecting at the same time that the heathens are more directly the object of the attention of our society and that it is our desire that your ministry may be exercised among them except you have argent reasons for preferring it to be among those who are nominal Christians.

We have however thought it expedient to lay down, the following general regulations by which you will be governed as far as circumstances permit, and which you will consider as forming the constitution of your little community - but they are not all of equal importance, and you may indeed be so situated as that some of them may be inapplicable and impracticable.

RULES :

1. The mission to consist of the Revd. Mr. Vos Messrs Ehrhardt and Palm at present, and of such persons, in future as may be appointed thereto with the concurence of the directors of the missionary society.

2. The Revd. Mr. Vos being the senior brother shall have the charge of the external concerns of the mission, and in the event of the senior brothers deceased, the next missionary in seniority to succeed, protempore till an appointment shall be made by the Directors.

3. An appointment meeting of all the missionaries to consolidate a conference.

4. A weekly conference to be held on the day which may be most convenient, or more frequently by special summons; when necessary during the period of the missionaries residing together or living near each other.

5. The right of voting to belong equally to every missionary and all questions to be decided by the majority of votes but while the numbers of missionaries shall be so small as at the present it is deemed requisite that unless the senior Brother shall be in the majority the measure that may be in question must be suspened.

6. The decision on every occasion to be entered into a Book of Minutes, and where the question is of importance the leading arguments in its favour to be also inserted. The majority to be also intitled to record in the same book the grounds of their objections to such decision.

7. The missionaries from time to time to be accredited by the Directors with same to ascertain amount for the furtherance of the mission no expenditure of which to take place without the concurrence of the majority including the senior brother.

8. The Directors not to be legally responsible for the expenditure of the Missionaries beyond the amount for which they shall be accredited. But in the event of an extra expenditure on what may be deemed urgent and unavoidable occasions, the Directors will decide on such a case conformably to principles of condour and justice.

9. The Missionaries are expected to reside together as long as may be expedient. If the Majority however including the senior Brother shall be of opinion, that the Interest of Christianity would be more promoted by a separation from each other, they are authorized to act accordingly.

10. All controversies as much as possible to be obtained from.

11. The Instruction of the Children of the Heathen in the rudiments of learning as well as in the principles of Christianity to be considered as an object of such great importance as to engage the attention of the whole, or a part of the Missionaries as may be found most expedient.

12. No Missionary to return to Europe without the leave of the Directors, or, on occasions of extreme urgency without leave of the conference the Directors however reserve to themselves the right of deciding on the necessity of such return, and of withholding the paymnet of the whole or a part of the passage money, if they shall judge reasons for it to be unsatisfactory.

13. Should any of the Brethren conduct himself unsuitably to the character of a Christian missionary, it will be incumbent on the conference to admonish him with tenderness and affection but should he remain unruclaimed after repeated admonitions he is to be suspended from the exercise of his power and functions as a Missionary and a moisty of his salary to be stopped till the Directors shall finally determine on his case. The charges against him and the measures used to reclaim him to be stated to the Directors and a copy thereof to be previously given to himself and in the case of gross immorality proved against him, and persisted in, his support from the society to be intirely suspended.

14. It is incompatible with the character of a Christian missionary to engage political discussions. The principle of the Gospel and especially the duty of a Missionary require that they should manifest a peaceable loyal and obdedient disposition to the Civil government under which they live and that they inculcate the same on those heathen who attend on their missionary.

15. A journal of the proceedings of the Missionaries to be regularly kept by the secretary fixed on by the conference, and a copy thereof to be sent to the Directors quarterly addressed to the Treasurer or as frequently as opportunities offer. Duplicates of the letters and of such parts of the journal as include subjects of importance to be also forwarded.

16. The care of domestic arrangements for the comfort of the Brethren and for the exemplification of the excellent decorum and order of a Christian Family is the charge of the Missionary sisters Vos and Palm whose zeal will also be beneficially employed in the instruction of children and the female natives.

As it will be considerable time before you can enter into yonr important labours you will no doubt be very desirous of employing the interval in those preparatory studies, and engagements which may improve your qualification and increase your future usefulness this observation more especially applies to our younger Brethren Palm and Erhardt, whose attention during the voyage we particularly recommend to the two following subjects.

1. The perfect acquisition of the Dutch language so as to be able not only to coverse in it with readiness, but also to deliver public discourses with fluency, and gramatical accuracy without this qualification your ministrations however sincere and zealous will be worthless acceptable and most probably less beneficial. To attain this complete acquaintance with it you will find it necessary not only to obtain intirely from the use of the German tongue in conversation, but to devote three or four hours daily to the study of the Dutch, and herein you will have the kind attention and accurate instruction of your Senior Brother and Reverend Mr. Vos whose perfect knowledge of its principles will be of the greatest use to you.

2ndly. The enlargement of your acquaintance with the principles of divine revelation considered in their doctrinal, perceptive and experimental branches the importance of this subject cannot be overrated. We indeed entertain the persuasion that our younger Brethren above mentioned have improved suitably the opportunities which they have enjoyed since the time in which they relinguished their secular engagements and devold themselves to the missionary work but in proportion to the actual improvement they have already made will be the deep conviction of the inexhaustible fulness and riches of divine wisdom and grace which are contained in the word of God, and the necessity of digging deeper and more deligently exploring their hidden treasurers. Several hours therefore every day should also be devoted to the study of divinity, that thus the word of Christ may dwell, in them richly in all wisdom and that they may become workmen who need not be ashamed, rightly dividing the word of truth. It deserves your consideration that the country to which you are destined has been an European Colony for a considerable space of time and in a much higher state of Civilization than many other parts of the heathen world- your Ministry may probably be open to the observations of men whose understandings

are greatly improved and even of Christian Ministers who are well grounded in the knowledge of the scriptures if therefore you should not have acquired a comprehensive and connected acquaintance therewith you may not only be degraded in their estimation, but be the occasion of reflecting disgrace on the society with which you are connected and on the missionary cause itself on this subject also it is a great satisfaction to us that the senior Brother beforementioned is so well qualified and so intirely disposed to give those instructions which if properly attended to can not fail to be of great advantage. In this Manner your whole time during the voyage may be beneficially employed and we endulge the expectation that your minds are so strongly impressed with great importance of the mission which is committed to you as that you will conscientiously guard against a disposition of indolence and inactivity which implies a mission provement of that precious time which is capable of the most useful application.

On your arrival thro the divine protection at Tranquebar your object will be to seek that information concerning Ceylon especially as to the state of religion there, which may be necessary for the arrangements of your plan of proceeding and we more particularly recommend you for this purpose to consult with reverend Mr. Gericke who we understand is well acquainted with this subject, and who has long felt and expressed an earnest solicitude that missionaries may be sent for the instructions of the natives there we cannot doubt that this distinguished servant of our Lord will furnish you with introductory letters which may be of great service and we even hope that he may be inclined to accompany you thither should it at all consist with his convenience. Be this however as it may we doubt not that divine providence will make your way plain altho it may be by means and instruments of which neither you nor we have any previous knowledge and we feel considerable satisfaction that His Excellency Governor North has a just sense of the great importance of the Christian religion in itself and feels the benevolent desire to extend the knowledge and influence of it among the natives and inhabitants of that part of the Island over which he presides. This disposition connected with so much power cannot fail to render his administration the medium of the communication of the highest benefits whilst at the same time it is using a very efficacious means of tranquilizing the minds of the turbulant

natives and strongly attaching them to a Government whose enlightened benevolence conveys to them the most important blessings it will be your duty to present yourselves respectfully to His Excellency. Deliver your letters of recommendation and these instruction by which are to be regulated should it be agrreeable to him to peruse them.

The Churches which have been already planted in that Colony whilst it was a Province of the Batavian government were formed on those priciples which are ususally called Calrinistical some individuals among you have long embraced and professed these principles while they were more particularly connected with the churches called Lutheran the leading principles in both those communions are the same and are those to which the Holy spirit has given an attestation of their truth and efficacy by using them as the means of converting and building up the Church of Christ in every period of the Christian dispensation since the reformation. These will constitute the great subjects of your ministry and should there be any subordiante points in which you may entertain a difference of opinion, these you will not bring forward either in your public discourses, or in private converstation. so as to induce among you a controversial sprit for this might disturb your harmony and prevent your usefulness for it is a fact established on long observation and experience that when Christians who agree in fundamental principles are actually engaged in promoting the cause of Christ and the good of immortal souls they have neither time or inclination to dispute on subjects merely circumstantial and which are not necessarily connected with their success in these great points. While on the other hand the spirit of disputation indulged and prevailing not only weakens the sacred principles of brotherly love but is a strong indication of a disposition sadly defective in its activity and zeal for the great interests of the redeemer's kingdom while therefore the names of Coloin and Luther may still be retained in your minds with due veneration yet let them not serve as the occasions of strife discord and division but rather as memorials of enlarged zeal and unwearied activity in the conversion of sinners to that saviour who was to both a like the object of unbounded affection and confidence with respect to your support in the Island of Ceylon we calculate that it may require about £350 per annum and we have therefore lodged a credit in favour of Mr. Vos or in the

event of his death in favour of Messrs Erhardt and Palm to the extent of £ this is for the general use of the missionaries and to be drawn for as it may be wanted you know well the necessity of great economy as to expenditure your sincere regard to that cause in which you are embarked well lead you to recollect that the less money you spend the more extensively we shall be able to send the gospel to the heathen. But altho we must necessarily recmomend economy yet it is our desire dear Brethren that you should be comfortably provided for; and the state of weakness and indisposition of our dear brother Vos gives him a claim on us for more extensive support than would otherwise be necessary and on his Brethren and sister for every kind attention and assistance.

It appears to us however not very importable that your exemplary conduct disinterested and unwearied activity in doing good will impress on his Excellency the Governor so favourable an opinion of your usefulness in the colony as to lead to some arrangement compatible with the great object of your mission which may include the means of your comfortable supportl and enable you to release our society from this charge, by this means we might be in a situation to send out a further supply of missionaries to Ceylon should they be wanted, or to some other part of the heathen world.

We should think it our duty to enlarge on the great importance of attending to the instruction of children in the principles of religion and in the rudiments of common earning we should urge upon you the immense importance of the work in which you are engaged. The difficulties you may have to encounter and the patience perseverance and self denial to which you may be called, were it not that the leader of the Mission is experimentally acquainted with these subjects has long been engaged in this warfare and has already been favoured with many seals ot his Ministry among the heathen. It reamins herefore only that we commend you and your most important cause to our covenant God. The unerring eye of his gracious providence guide you in all your waus !The broad hand of his power shield defend you! Out of the fulness of grace which is lodged in Christ may all your wants be supplied Be strong therefore in the Lord. Let no difficulties or dangers move you. Count not even your lives dear to yourselves so you may but finish your course with joy and the mission which ye have received of the Lord Jesus to testify the gospe of the grace of God - we shall

bear you on the arms of our affectionate supplications up to the throne of God and in our best moments when it is well with us we shall think of you.

Farewell! The everlasting God be your refuge! and underneath you the everlasting arms!

We remain Dear Brethren
You most affectionate Friends
for the Directors of the Missionary Society
signed JOSEPH STARDCASTLE *Secretary.*
signed GEORGE BURDER *Treasurer.*

True Copy.

C.O. 54/22

Mount Lavinia,
Sep. 20, 1806.

Rt. Honble Mr. William Windham,

In Addition to my Public Letter of this date, I have little to add of any Moment with regard to the Island.....

It seemed then to be but Common Justice to carry into Effect His Majesty's Instructions on this Head, and you will find that with a view to remedy the past Evil, it has a retrospect to Acts that had happened ever since our Government. But I own there is a stronger and still more forcible Reason in my Mind, which led me to adopt that Measure and which will also induce me soon to adopt with regard to the Religion of Budhoo or the Cingalese.

In truth, I do not suppose there was any Settlement in the world similar to this in point of religions Establishment. You must be well aware that as the enlightened Principles upon which the Reformed Religion turns, can never be understood by men in a state of Society similar to that of this Island, there is but liittle Chance indeed of gaining many Proselytes to our Faith. The measures as adopted by the Dutch on this Subject were compulsory in as far as, that no Cingalese could hold a situation under Government who was not of that Religion. It is much to be apprehended however, and pretty nearly certain that their professions on this subject were but a Farce to obtain their offices, and that they still were Zealous Adherents of the Religion of Budhoo.

The external Parade and Paraphernalia of the Roman Catholic Religion, calculated as it is to strike the Minds of the uniformed had gained in me my Proselytes- and not withstanding the heavy Restrictions laid on it by the Dutch, originally with a View to couteract the Interest of the Portugese and subsequently kept up from the Emoluments that were derived by Individuals out of it, still it went on incerasing, and at the Period the Regulation was made, there were not less than 90,000 Roman Catholics all labouring under the most grievous and heavy Restriction, and all of them of course disinclined in some Degree to a Government which thoe it tacitly had connived, at the Non Observance of them had not positively done them away.

And the rest of the Inhabitants of this part of the Island are of the Religion of Budhoo—They have all togehter about 750 Priests avery one of them nominated specifically by the King of Candy, end all bound to go to Candy every year to report the State of this Congregation.

Under the situation, it appeared to me that one of the Strongest Measures that could be adopted with a View to the Security of this Island was to connect it if possible the religions with your Political Establishment.

I am confident from the Regulation I have issued in Conformity to His Majesty's Instructions that this is completely done with regard to the Roman Catholics:—And I am now endeavouring to frame a Regulation which I have submitted to the Budhoo Priests, and which they highly approve of, that will ultimately give us, a preponderance over the King of Candy, even tho' he will continue for time to appoint them:—but which I shall not now trouble you with, so it is not yet complete.

I have the honour to be my Lord
Your Most obedient humble Servant,
T. MAITLAND.

C.O. 59/27

King's House,
Colombo,
January 31st. 1807.

Eden,
Collector of Revenue,
Matara.

Sir,

It appearing to me that there have been hitherto no distinct Rules laid down by Government for the guidance of each of the Agents of Revenue and Commerce in their different districts, and it also appearing to me to be an arrangement extremely beneficial for His Majesty's interests that such Instructions should be given, stating to the Collector on the one hand the exact line of conduct he is to pursue, and to the people on the other line of conduct of that is to be observed towards these. You are therefore to consider the following as the Guide for your conduct as Agent of Revenue and Commerce for the district of Matara during the following year.

The boundaries of your district are as follows: from Goipaanie to the River Wallawe and from the sea to the Candian Limits.

Your appointment states that you are Agent of Revenue for Matara and Hambantota:— On considering however the variety and extent of the duties you will have to execute on your arrival at Matura, I have judged it better on the whole that for this year at least you should not interfere with the Hambantota District. You are therefore for this year to consider the boundaries of your district as above stated.

Before I enter into the precise instructions I wish you to follow I must beg leave to make one general observation with regard to the duties of a person in your situation which seem to me in the view I entertain of it, not only to have been misunderstood by His Majesty's Civil Servants acting in that capacity, but by the Govern ment of the Island itself.

It would appear that hitherto the common duty of an Agent of Revenue and Commerce has been considered limited to a residence in the chief town of the district, and that making himself throughly master of the general state of the district by frequent and constant

superintendence over every part of it has been considered not only as out of the common line of his duty, but that the Government of the Island has sanctioned this view of the subject by allowing the Civil Servants to make an extra charge for travelling expences whenever they moved from the place of their immediate residence.

In the view.....(?) of the duties of an Agent of Revenue and Commerce by much of the most important part it appears to me to make himself thoroughly Master of the Situation and state of his district by frequent and personal inspection; and I cannot admit for one of any extra charge when any officer of Government is merely executing any common part of his immediate duty.

1st. Principle above stated you are at least to make four circuits thro every part of yur district during the year, during which circuits you will exercise the following Civil and Criminal Jurisdiction.

2nd. My object in inviting you with this Jurisdiction is more with a view to give you weight in the country than in any wish that you should consider the Exercise of such jurisdiction as a primary part of your duty on such circuit. On the contrary you must devote the prinipal part of your time in informing yourself thoroughly of the state of your district and you will keep a detailed journal during your circuit, a copy of which you will forward to me.

3rd. You will ascertain particulars if any of the renters have taken more than their proper share from the people and in every such instance when clearly proves you will make their punishment most exemplary and public thro the District.

4th. There is a great quantity of fine paddy fields in the Girivay Patoo and in many other parts of your district, which owing in some instances to the poverty, but in many to the indolences of the Proprietors, are frequently uncultivated. You must adopt some measure which will prevent this for the future; the system most unlikely to prevent it is the one which is contained in the Proclamation No. . .under the Dutch Government, which proclamation was made for Batticaloa. It, therefore will require considerable attention before you will answer for your district. Ascertain what alteration in it will be necessary

and report to me immediately upon the subject. Agriculture has suffered much in different parts of those settlements from the Detachments of Troops and Travelling having been permitted to seize people who are employed in the fields for coolies. You must therefore give the most positive orders that no man who is employed in any way whatever, relative to agriculture shall be taken as a cooly. Let this order be published in your district and adhered most strictly; and my reason for specifying this in particular with regard to your district is that I understand there is not less than 2 and 3000 who are bound exclusively to do the duties of Coolies, and, who are never employed in the labour of land, a number infinitely greater if well regulated than can ever be wanted to do cooly in your district.

6th. Ascertain average quantity of paddy and dry grains which has been produced in your district for the last ten years, what part of the quantity produced has been kept in the district, what part has been exported during each of those years; to what place and by whom it was exported; and whether it was paid in money or in other commodities and what was its price.

7th. Let me know as soon as possible what quantity of paddy dry grains was produced last year; how much of it is at present for sale, what cause prevented the usual quantity from being exported, what is likely to be the amount of the crop this year; how much of it will be required for the use of district, and what quantity will be ready for exportation.

8th. In consequence of the demand for paddy of your district not having been so great last year as it is in general, the renters were not able to convert their share of paddy into money and (as they are obliged to pay their rents to Government in money) are in arrears to a very large amount; it is my desire therefore, that you will immediately propose to take paddy from them at the present price of the Bazar for the amount of their arrears and if they refuse to accede to your proposals that you will immediately sue them and their securites before the Provincial Court and apply to that Court for Paiate Execution against them.

9th. You are ever to keep in mind that the increase of cultivation is the great object to which you are principally to attend; and you will find that the failure or success of the crops in your district' depends principally on the good management of the water and rivers, both of which were objects of great attention formerly under the Dutch Government. The late Governor Van dee Graaf during his Government in the Island executed a work of very great importance for the Girraway Patoo, ascertain correctly the present state of that work, what reparis it requires, what improvement it is capable of, and what the expence of that improvement will amount to.

10th. Make each Modeliar report to you the number of rivers, and streams in His Pattoo. From whence they derive their source, thro what districts they take their course, where they flow into the sea, what lands are watered by them at present, what may be watered by them, whether Channel is choked up to any part, what number of men are required to open them, and what expence will be incurred by it.

11th. Find out from the Modeliars and other intelligent Natives whether the present mode of levying the Government share of paddy and grain is oppressive, injurious to Agriculture, and if so what mode of levying it can be introduced in its place.

12th. It is hardly possible from the state of your district that seed paddy can be wanted; but if it should appear that there are any complaints on this head, you will immediately report to Government.

13th. It has hitherto been the custom to let the new forms in your district exactly at the same time the old forms expire:- The consequence of which has been that even new as you are to the seat of Government, the Government itself has been precluded from adopting any new measures, or interfering materially in this important point, you will therefore observe the following the year the following rules.

1st. All Rents of every kind are to be put for public sale at least two months before the expiration of the old terms.

2nd. You are to explain in the most public manner possible, that the rent is positively to be sold on the day it is put up to sale to the highest bidder. And you are at the same time that you put up any rent to show, in the most public manner the conditions under which that rent is to be sold, subject however to the following reservations.

That Government itself may have an opportunity of approving of the highest offer that has been made, or rejecting it as Government may think fit. And with a view to enable Government so as to do, you are immediately on selling any rent, to send direct to Government a detailed opinion with reagrd to the sale, together with the exact conditions, under which you sold it, stating too the character of the person who purchased it, together with his securities. A copy of those conditions you are to forward at the same time to the Provincial Judge of your district, who will be directed to give an opinion to Government with regard to their propriety or impropriety; and you will explain thoroughly to the people, that no sale will be held valid, till Government approves both of the conditions and of the amount at which it is sold. As it appears that in some instances the renters have not had the conditions from the Cutcherry, and that in others, the renters have withheld the knownledge of these conditions from the people, you are to take are that whenever Government approves or any conditions that the renter has delivered to him, a Cingalese copy of such conditions, and that they are stuck up in public manner for information of the people in that part of your district to which the rent applies.

Having now submitted to your consideration the principal objects I wish you to attend to the following year, it remains for me to make some observations in regard to the means you will have independent of your own industry and activity to carry those objects into effect.

The Government servants in the District of Matura are universally Cingalese, and the whole of your district may be with truth said, to be under the direct, if not the positive control of the Modeliars, they being the Government servants.

It will be needless for me to enter any particular description upon the subject of the actual situation in which the whole of the Modeliar system stands with regard to His Majesty's Government; but it is extremely necessary, that you should be in some degree aware of my general feeling on this important point.

The power originally possessed by this class of persons was at all times a matter of extreme jealousy during the Dutch Government and the means they employed to diminish it in different ways, and at different periods, was various and extensive. It does not however appear they ever succeeded even to their own wish, and there is the strongest reason to believe that the present uncivilized state of this Island, possessed as it has been now for upwards of three centuries by Europeans, is much owing to the continuance of their authority subversive of every amelioration and improvement, and acting in the strongest sense of that them distinctly as an Imperium Imperor.

I am sorry to say it appears, that since we have got possession of this Island, this Power has been daily increasing instead of decreasing, possibly the only mode in which it could have been considerably and prudently decreased would have been, by a extreme cautious selection of the persons employed in this situation, and most particularly in the never throwing into the hands of one family, the whole of the power the Dutch had ever been anxious to divide, and to separate as the only means of controlling, and interfering with it. My predecessor it appears, however possibly, from the natural kindness of his disposition and his reliance in the individual, has thrown the whole of the Power of the Modeliars, or in other words, the real efficient authority, over the whole of the Cingalese part of His Majesty's Dominions in this Island in the hands of the Maha Modeliar of this place. His Family uniformly enjoy every place of power and emolument. in the District of Colombo, Galle and Matura; and in fact to all intents and purposes carry on a distinct and separate Government of their own.

The Maha Modeliar of your district, is of this family, and tho' I entertain rather a more favourable opinion of him than of any of his relations, and tho I am led to believe he is not quite so much under the controul of the Maha Modeliars here as most of the rest still he is tied down and fettered by such family ties, that you are not to expect he will take an active part directly in opposition to the Maha Modeliar of this place.

You will find him almost entirely under the controul of De Saram Modeliar of Gangabadde Pattoo his father-in-law and brother to the Maha Modeliar of his place, who in truth governs the whole of your district, who is a very clever man, whom you must constantly watch carefully. Tho a brother of the Maha Modeliar here, I do not conceive him to be extremely favourable to his interests; on the contrary, I hold him to be a man of great ambition who would like any change that might forward his own views.

You will find at Belligam a Mohandiram of the name of Andreas Theodorus De Silva, who has always been an enemy of the Maha Modeliar of Matura, all his family, by showing him a little attention, you will always find out from him, anything the Maha Modeliar has an interest to keep back; but you must be extremely upon your guard with respect to him, as he is a man of bad character and extremely clever.

The family of the Modeliars of the Belligam Corale, who I have lately dismissed particularly the son who is an interpreter of the Provincial Court will also be useful to you in this way. The Gange badde Pattoo Modeliar is also a man who is by no means a friend of the Maha Modeliar.

The policy therefore upon the whole I wish you to observe with regard to the Modeliars is—

1st. To excite as much jealousy as you possibly can between the Maha Modeliar of Matura and this place.

2nd. That you keep alive the system of jealousy that may prevail in the district itself against the Maha Modeliar of Matura.

To do this however so as to be of real and solid benefit to Government, you must conduct yourself with extreme caution on the subject, but if done with caution it will have the effect in the first instance of undermining the general power of the Modeliars, in the second of leading you to obatin a more thoro knowledge of your district than you ever can by any other means.

Independent however of the policy I wish you to observe with regard to the Modeliars, and by a cautions adherence to which you will acquire a more thoro knowledge of your district than has hitherto been attained you have too another engine in your handst the management of which will require extreme caution, prudence, and above all secrecy.

It applies to the religion and prejudices of the Cingalese in the district of Matura, and will require considerable explanation.

It is my intention to appoint a committee of Budhoo Priests to whom all cases which occur in your Province, relative wheather to the Priests themselves, or their lands and their religious ceremonies, are to referred for decision: my object in forming this sort of Committee is first to convince the people, that the greatest respect and attention, shall be shown to their religious prejudices and customs: Secondly, to give the priests themselves a fellow feeling with our Government, and of course an Interest in supporting its Authority amongst the Inhabitants; and thirdly to break through the Powerful Combination which has hitherto from want of taking a proper View of the Subject, been allowed to subsist between the Modeliars, and the Principal Priests, to the great detriment of the British Interests, and obvious advantage of the King of Candi.

In order to enable you to promote the object which I have in View, I shall give you a short account of the institutions of the Priests, of the Character of the men who take the lead amongst them; of the intrigues which they kept up between them and the Modeliras, and of the means which you must adopt to counteract them.

There are scarcely any Christians either Catholics or Protestants among the native inhabitants of Your Province; they are almost all worshippers of Budhoo; Their Temples are very numerous: at each of them there is a certain member of Tiroonwahanses and Guinaxes, or in other words Priests of a first and of a second order, who live partly upon the produce of those Lands which belong to the Temples and partly upon the Voluntary donations of the inhabitants who reside in its Neighbourhood—A person may be made a Guinanxie by an assembly of the Tiroonwahanse, but cannot become a Tiroonwahanse without having been a Guinanxie for a fixed number of Years, and without a previous confirmation by the High Priest of Candi.

The influence of the Priests is very Great, even greater in many instances than that of the Modeliars themselves, who *altho'* they pretend to be Christians in consequence of a Dutch regulation, that none but natives of the Reformed Religion should hold the office of Modeliar, are to man, worshippers of Budhoo, and totally indifferent to Christianity.

The Priests of your Province are divided into several Classes;—a class is a distinction, which has no reference whatever to the orders of priesthood, but is composed of all those disciples both Guinanxes and Tiroonahanses who have studied under the master:—the class derives its name, sometimes from the name of the Master, and sometimes from the Place of His Residence; and it is a general rule that the lands and Temples which belong to Priests of one class cannot be transferred to Priests of another.

Altho' there are many different classes in the Province, but four of them are of any Importance, viz.,

The Class of Mookirigalle
Do of Wahalle Naike Tiroonwahanse
Do of Wawasainagame
Do of Pansalgodde Tiroonwahanse

Of these four, Mookirigalle takes the lead. The Principal Temple belonging to his class is situated in the Giriway Pattoo about Ten miles from Tangalle, and is the richest both in land and money, of any in the British Settlements on this Island; for it all the Cingalese have the highest veneration, as well those who inhabit the Candian territories, as those who live within the limits of the British possessions; the Priests who officiate in the Temple, have prodigious Influence in the Cuntry, and the Dutch Government frequently Experienced the effects of it in your Province; It is a political Engine which the King of Kandi is constantly endeavouring to keep in his *favor*, and one which we ouhgt by good management, to turn to our own advantage—You must therefore do everything you can to cultivate the friendship, and gain the confidence of the Priests of that Temple.

Your best way of doing so will be by going to the place itself, and explaining to the Priests most distinctly, that Government is determined not only to tolerate, bu to support them in the execution of their religion, and to bestow such honors, as are most congenial to their feelings upon all those who are distinguished by the extent of their learning and the propriety of their conduct; let it also be clearly understood by them, that all applications which they have to make must be made direct to Government, thro' you, and that neither the Maha nor any other of the Modeliars can do them any Benefit or any injury with the present Government.

The priests of Mookirigalle have one of their class constantly residing near Matura for the purpose of Protecting their interests with the Modeliars, and watching the movements of Government; His name is Bowalle T i r o o n w a h a n s e ; he is a man of considearble sanctity, but by no means of great talents—He has from motives of religion a great respect for the High Priest of Candi, and a known dislike to the British Government, which (as it is strongly suspected) has led him at various Periods of the present War to give intelligence to the Candias of what was doing at Matura; he is an intimate friend of D e Saram's the Modeliar of Gangebodde pattoo, who I have already told you manages the whole of Your Province.

The sort of friendship which subsists between these two men is of the greatest importance to de Saram for promoting his influence amongst the inhabitants and as it is not probable that you will be able to gain Bowelle Tiroonwahanse over to the interests of Government in opposition to those of De Saram, it must be your object to undermine the sort of ascendancy which he has assumed in the Province; to do so with effect it will be advisible for you to countenance as much as possible a priest of the name of Caratotte Tiroonwahanse, who belongs to the Class of Wahalle Naike Tiroonwahanse, and resides near Matara, for the purpose of looking after the interests of his own class in the same manner as is done by the class of Mookirigalle by Bowelle Tiroonwahanse; as Caratotte Tiroonwahanse is a man of considerable talents, and avowed ambition, De Saram soon perceived that he has much more likely to become a rival than a supporter of his influence in the province and has uniformly done everything he can to vilify his character, and mar his views—Caratotte Tiroonwahanse is therefore a decided enemy of De Saram, and will be extremely ready, whenever he finds he may do it with safety to assist Government in undeimining the influence of De Saram, and in electing some Priest of the class of Mookirigalle as an opponent of Bowelle Tiroonwahnase—One of the great objects of Carototte Tiroonwahanse is to be vested by Government with some office which will give him considerable Power over the Priests of his Province. He was very anxious to be appointed High Priests of Matura and Galle, as soon as he heard that I had some Idea of introducing that sort of appointment. De Saram, and the Maha Modeliar of Matura believing that such an

appointment would inflict a severe blow upon their influence, got Bowelle Tiroonwahanse to insinuate, that one of the Priests thought the appointment necessary, and that it would be better that all the Priests Composing the Committee I have already mentioned should be upon an equal footing as to power.

As soon as you perceive that Caratotte is willing to support Government and is completely independent of any of the Modeliars, you may hold out to him the great Probability of his being appointed High Priest.

But I cannot impress upon you too strongly, that you must observe the greatest caution and secrecy in every step which you take relative to these Priests; in propotion as you gain them over to the interests of Government, you will diminish the Influence of the Modeliars, and you must expect that the Modeliars will exert themselves to deceive you in every point which is likely to convince the Priests of the good intentions of Government towards them.

Under a separate Letter, you will in a day or two receive Instructions with regard to the appointments that are to place in your province, and in regard to the encouragement of the cultivation of Cinnamon, which you are in the meantime in the strongest manner to prohibit being cut or destroyed within the limits of your District.

I shall only further add, that in referring any point direct to myself. You shall have an immediate answer; and that I entertian the most sanguine expectations, that from your ability and exertions, in rendering Matura, what it ought to be, one of the most Valuable Districts in this Island you will give at once the most Convincing Proof of the propriety of my having appointed you to superintend the British interests there,

I am,
Sir,
Yours etc.,
Sgd./ T. MAITLAND.

C. O. 55/62

No. 10

Downing Street,
12th. September, 1808.

Governor the Rt. Hon'ble
Thos. Maitland.

Sir,

Information having received that some Measures supposed to have been taken by you for altering the Notice Regulations in the Island of Ceylon, tend to the Suppression of the Native School Masters in the Island, and to lessen the means of instructing the Inhabitants in the Christian Religion.

In adverting to your Dispatches I cannot find that any Measures you have reported to me are directly calculated to have this effect.

You have stated the Expediency of lowering the influence of the Modeliars and of rendering the Budhoo Priesthood nor attached to the British Government than heretofore.

Your Explanation of the Measures taken by you on these subjects and of their probable operation and Effects did not appear so dear to me, as to enable me to give either an explicit Approbation or Disapprobation of them and I felt myself obliged to confine my observations to Expressions purporting a Confidence in your Judgment and that you would not make such alteration of system without well weighing the Results likely to follow.

You must be aware that the Question of the Expediency of adopting measures in India for converting the Natives to Christianity has recently been much agitated here those who feel it a point of duty and conscience to engage in such measures actuated by Great zeal and enthusaism are naturally jealous with respect to any measures which can possibly be represented as having a tendency to suffer any Indian Natives already converted to relapse into Paganism. Your Dispatches represent that it was the system under the Dutch Government to make it an indispensable qualification for a Native to hold any office that he should be a Christian, at least profess Christianity but you mention at the same time that the Natives who thus qualified themselves remained still in their practice and Belief Budhists and awaited themselves of every opportunity to attend Pagan Worship.

You considered this nominal Christianity of no beneficial effect whatever possibly your introducing some Regulations dispensing with such a qualification may have given rise to the complaints which have circulated, that you are suppressing the School masters and even encouraging the Natives already converted to relapse into Paganism.

After this statement I am to desire you will transmit to me as early as possible the Religious State of the Island on your arrival incurred by Government for the Education of the Inhabitants.

You will also add an account of the alterations you have made and of the effect of these alterations in order that I may be enabled to form a judgment upon any representation which may be made to me on the subject.

On the general principle of this important question I have only generally to observe that I should deem it highly inexpedient to employ the Power and Authority of the State for the purpose of forcing upon the Natives a Conformity to bind Religion being convinced that such a system is likely to produce Discontent and calculated to generate Hypocrites.

Hypocrites and External Conformists, rather than true Believers and in this persuation I am by no mean disposed to recommend a recurrence to the principles upon which the Dutch Government acted but considering the great importance of Education as an Instrument of improving the condition and general happiness of the Inhabitants I should deem the abridgement of those means of Instructions which they have hitherto possessed if adopted already upon considerations of Economy as unwise if not unjustifiable.

In this view I am to desire that you will revise the proceedings which you have taken on this subject and whilst you will reject the notion of excluding from Employment and Confidence all persons not professing the Christian Faith that you will not with hold from the cause of Education which is ultimately that of Religion the liberal countenance of your Government.

I have the honour to be

Sir,
Castlereagh

C.O. 54/34

Duplicate.

King's House, Colombo,
March 4, 1809.

Lord Viscount Casteleagh etc., etc., etc.

My Lord,

I had the honour a few days ago to receive your Lordship's Dispatch under the 12th September 1808, relative to your Lordship's having received information that I had been supposed to have adopted measures tending to or suppress the Native schoolmasters in the Island and to lessen the means of instructing the Inhabitants in the Christian Religion.

I fairly own that had I received no other Dispatch from your Lordship, I would have been at a considerable loss to give a satisfactory answer to that Dispatch, further than by a general contradiction of the Facts stated with the Information your Lordhsip alludes to and by supporting that contradiction with the necessary documents.

Your Lordship however in a Dispatch of the 14th September which I have this morning received has given me a full opportunity of answering precisely and distinctly, every allegation that has been made against me on those subjects and I request your Lordship will believe that I feel most sincerely obliged to you for the candour of your Lordship's proceeding in enabling me to revert the exact points, on which complaints seem to have been made.

The first of these appears to be and it is perfectly correct that the salaries of the Native schoolmasters were withdrawn in consequence of an order from His Majesty's Secretary of state Lord Hobart in the year 1803.

That order was communicated to my Predecessor Mr. North and he long before I arrived in this Island had suppressed those salaries which now seem to form the essential part of the complain presented to your Lordship.

I trust your Lordship will pardon me if I decline either entering into the policy of the original order transmitted by His Majesty's Secretary of State or of the propriety of the conduct of my Predecessor in what he did.

It would be presumption on my part to enter into either, but your Lordship will, perceive on reference to Lord Hobart's Dispatch on the subject, that the order was itself extremely positive and I am sure I do not go too far in saying that my Predecessor must have thought it so, the suppression of the salaries being in fact the total alteration of a system, in respect to which he had taken great pains and in the Formation of which he conceived credit was due to him.

If then, any blame attaches to me on this occasion it must arise from my not acting directly in contradiction to His Majesty's orders communicated by His Secretary of State; and which orders had been carried into effect long before I reached the Island—and I think in this view of the subject your Lordship will be inclined to feel and think with me that it was not my business to interfere with an arrangement made under a positive order long before I assumed the Government of the Island.

The second allegation appears to be that I have removed certain Disqualifications to hold office and your Lordship in your Dispatch of the 12 September seems to convey that it was probable I had made some Regulation on this subject.

I beg leave to observe that I never have removed any Disqualifications and that I never have issued any Regulation of the Nature supposed.

I have correctly throughout followed the line my Predecessor did in appointing to office persons uniformly believed to be of the Christian Religion; but neither he or I never did force persons so appointed to make any Test of their Faith or Religious persuasion previous to their appointment.

It has gone on ever since we have been on this Ialand, the people of the Island believing it necessary that they should profess the Christian Religion of the Church of Holland; for all other Christians were excluded under the Dutch Law, but the Government never interfering, as I have stated above by administering Tests upon any occasion and indeed in having followed this practice which has been uniformly pursued since the British Government existed in the Island, it seems distinctly to square with your Lordship sentiments in the Dispatch of the 21st September wherein you most judiciously state the general principle upon which you do not wish

the power or authority of the state to be employed for the purpose of forcing the Natives to adopt any Religion, but that due Encouragement should be given generally to the support of the Christian Religion.

Your Lordship will therefore perceive from what I have said that I have changed nothing as stated for the purpose of admitting into office the Buddhists and the other Pagans. It is understood to this moment that the old Dutch Regulation is in effect with a Difference which should be stated presently; and you will see that the practice that has been followed is distinctly what is recommended by your Lordhsip in your Dispatch of the 12 September.

The Third allegation stated to your Lordship is what I should have hardly supposed could have been started by any one who had considerable knowledge of the situation of this Island, for less by a person who seems to have paid the deep attention to the subject your Lordship's correspondent has.

It proceeds upon a supposition that I am acting systematically in discouraging the Modeliars and increasing the influence of Government with the Budhoo Priesthood, as with a view merely to Religion.

That I am ready to allow both to be true to a certain Extent, in most certain:—I am willing to allow and your Lordship will find it uniformly in all my Dispatches that I think the wisest Principle that can be adopted in this Island and it is a Principle that has been uniformly maintained from Falck downwards, is to decrease and to keep within Bounds as much as we can the overgrown powers of the Modeliar.

I am equally ready to allow that where the great mass of the population of this Island consists of the followers of Budhoo, I think it wise in policy not to give unnecessary encouragement to that Religion, but to reconcile its professors by decent attention to the Heads of that Religion.

The principle upon which I maintain the first is illustrated in pretty strong Terms in the Dispatches I sent by Mr. Johnston, and the papers connected with them, but it is surely rather a perversion of any Doctrine I have ever held on the occasion to insinuate that because I wish to diminsh the political influence of the Modeliars, that I therefore wish to suppress the Religion which these modeliars profess.

I would wish to ask your Lordship what connection there can possibly exist between the Religion of the Modeliar on the present occasion and his political consequence.

What I complain of is, that this political consequence is now and has ever been attended with prejudicial effects, and if this complaint be well bottomed and founded, I would then wish to ask whether the Modeliars being of one Religion or another alters in the smallest degree the evil of which I complain.

If the power assumed by these persons be too great in itself and in many instances paramount to that of the Government, I would wish to know whether the profession of one Faith or another alters in the smallest degree the character of the power which is assumed by the person.

From what I have already said in the former part of this letter you will perceive that it is totally unnecessary for me to enter into the practical supposition of your corespondent that the share that Christian Natives have hitherto had in the Government will be transferred to Pagans, as I have already explained to your Lordship that every man nominated to an office is distinctly understood to be a Christian.

I never considered this subject in the smallest degree as connected with religion and if I am right in my position, I must still think that it is straining a point beyond its fair bearings, that because I think great political evil is occasioned by the political consequence assumed by the Modeliars, that therefore I am a discourager of that Religion they generally profess.

In regard to the 2nd point, I shall have occasion to touch more fully presently and shall satisfy at present simply with saying that I have never given any encouragement to the propagation of paganism, unless indeed behaving with decency when I visited some of their Temples may be constructed into such encouragement.

These appear to be the only distinct allegations contained in your Lordship's Dispatch or in the letter you enclosed me in yours of the 12th September; but as I perfectly agree with your Lordship and your correspondent that the whole of this question is one of deep import and great Magnitude, it becomes my duty distinctly to state to your Lordship the general view I entertain upon this subject; the measures I have adopted in consequence of this view

and the specific acts of my Government since I came here which bear upon the point, which when your Lordship has perused will I flatter myself put my conduct in a very different point of view from that in which it at present stands in the opinion of your correspondent, who I have no doubt will see in that conduct when fairly considered, that, I have uniformly given every support to that which he supposes I am supressing and that I have not been inattentive to any of these great points to which your Lordship and your correspondent allude.

When I arrived, the very first act of Government of any great consequence was distinctly finding the school masters suppressed by orders from England and a positive limitation to the expence laid down on this subject, to increase the political weight of those school masters all over the country and to administer in a small degree to their income.

Under the Regulation establishing certain stamp duties, they were uniformly appointed Sub-Distributors of stamps in their different Districts and had no less a percentage allowed on such distribution than 10 per cent.

Here then I think it is pretty clearly proving to your Lordship that instead of discouraging these Institutions, that I not only encouraged them as far as I could under the orders by pecuniary encouragement, but that I added the further encouragement of adding to their political influence in the country, which is still greater encouragement in this Island thro any small salary that can be attached to it.

In this view of the subject I can assure your Lordship I have uniformly acted; and to prove to your Lordship in the strongest manner what that feeling is, it fortunately happens for me that at the very moment I received your Lordship's Dispatches, having antecedently laid the grounds of it with the Heads of the Church at Colombo, copies which correspondence are now enclosed, I was actually adopting measures for amending the situation of the schoolmasters still further and re-establishing schools are over the Island.

As far as encouragement goes to Christianity I must beg leave for a moment to wave this general term and speak specially to the different Sects of Christians in this Island.

In regard to the established Religion here of the Island, Viz. the Dutch Church in all its branches, I flatter myself I have given

it constantly that support and encouragement, it is my bounden duty to hold up to it.

I have submitted at various terms to its consistory Letter upon the subject of keeping that Church up, and your Lordhsip will find in my very last Dispatches by Mr. Johnston that I have pointed out the propriety with the view of keeping it up of sending out somt young men of the Church of Scotland here.

When the Dutch left this Island in the **Cartels,** the clergymen generally, of whom there were two or three, were extremely anxioue to proceed to Batavia from the small salaries in this Island and ths encreased advantage given there, which the moment I understood it, determined me to add to the salary of the one who remained and who would only remain on such terms to infinitely beyond any orders I had on the subject; but I then considered it, to support the establishment of the Dutch Church and I accordingly encreased his salary from Rx. D. 67/to 300 Rx. D per month.

In regard to the Roman Catholics, it happens fortunately for me that it is only a very few days before I received your Lordship's Dispatch that I had an address present to me by the Heads of that Church for the conduct I had pursued to them, signed by no less as number htan 83,000 which I did not trouble your Lordship with before, but a copy of which I now enclose and which will pretty much convince you how far this sect of Christians at least think I have been discouraging Christianity.

In regard to the Church of England, its mumbers here are limited to the civil and military servants and the best and only encouragement I could give it, has been that of building what I believe is at this present moment the handomest Church in this country, and having ordered if a man must talk of those things the handsomest sacramental plate that could be got in England for it at my own expence. Neither have I discouraged, on the contrary I have given the greatest encouragement to Native Preachers wherever they showed themselves worthy of protection and particularly in the instance of one at Jaffna named David; he has been supported in the fullest manner and protected by Government.

There remains but one Class of Christians to be further noticed to whom I own individually I am by no means extremely attached but to whom I certainly have given every species of encouragement

they deserved - I mean the Missionaries sent out here by the Missionary Society and I cannot help thinking on the whole thet part of the complaint made to your Lordship arises from the false statements and ungrounded insinuations made by those persons.

I will not enter now into the case of Mr. Vas which has been already approved of by your Lordship, but I much suspect that the whole of the present complaint originates very much from a supposition on the part of those who may not be really informed of what passes here, from some statement made from that quarter.

Having now gone through the measurers I have adopted with regard to the various Sects of Christians here, it remains for me to notice the supposed encouragement I have given to the followers of the Budhoo Religion and other Pagans.

In point of Religion independents of the various sects of Christians, there are three Classes of Persons who deserve nearly equal mention vizs.

The Followers of Budhoo,
The Malabars and,
The Mohometans,

and I have no hesitation in saying distinctly to your Lordhsip that I have judged it in all instances wise and politic to give every reasonable encouragement to the differents Followers of these Faiths; but I beg to be distinctly understood, that I am very far from wishing to intimate, and I am sure your Lordship will not suspect me of it, that I have ever given them any species of encouragement, by which they could expect to encrease the number of their followers, or any other kind of protection than that of merely allowing them to follow their own Doctrines peacably and quietly as long as they acted inoffensively.

This seemed to me to be the general line of conduct His Majesty's Governor here ought to pursue. To the various Sects of Christians I have ever extended the protection of Government on every instance. To the others I have extended merely that secies of protection which admitted of their following without the interference of Government their own faith.

The one has been and is now guarded by the Old Dutch Regulation though not enforced by tests under the Majesty's Government, they every man in office should be a Christian of the Church of

place with regard to this Regulation is, that the Disqualification of the Roman Catholics is taken off as distinctly specified in His Majesty's Insturctions.

In the instance of the Mohometans, Malabars and Budhists, they are permitted to follow, peacably their own Religion, but Government has never interfered or shewn them any preference, unless it be supposed preference, when it does not suppress them.

On the whole I have acted with regard to this subject throughout upon a principle of not oppressing the Natives, and so after from having admitted any new sects into office the Religion of the Island and the facility of Education stands in all its points exactly where it did when I arrived with this sole difference that the school masters are paid and have had political consequence added to their situation:- That the Roman Catholics by removing their Disqualifications instead of being hostile are now become the strongest supporters of Government:- That the Christian Religion stands exactly where it did at my arrival; and that the followers of the various persuasions the Island are tolerated and not oppressed.

I could have wished to have added to this statement a correct return of all the different persuasions of the Island with reference to different periods, but this will be a work of much Labour and it cannot be completed till next opportunity when it shall be sent to England: But I own for one thought I shall certainly do this, I have no Idea that It will give your Lordship any accurate information on the subject, for as your correspondent justly observes that perjury is a very frequent crime here, so I can assure your Lordship it would be no difficult thing for me if I was anxious on the occasion to get any return of any kind I wished and this leads me rather to get at it without the interference of Government than by adopting any measures of Government itself with regard to it.

Your Lordship will perceive that I have limited myself in this letter correctly to what applies to myself individually on the subject, and I am sure your Lordship will padron me if I decline entering into any exposition of the undoubted preference every man must feel and I hope I feel it as much as your Lordship's correspondent,

to be given to the Christian Religion, as promoting the Morality and the Happiness of its professors beyond any other Faith.

I have the Honor to be,
My Lord,
Your Lordships Most Obedient,
Humble Servant
T. MAITLAND.

C.O. 54/34

Colombo,
4th January, 1809.

Mr. Giffening

Sir,

I am directed by His Excellency the Governor to request that you will in concert with the members of the Dutch Consistory, consult upon the plan which you conceive best adopted to the purposes of supporting the schools within the District of Colombo and that you will report to me the result of such Enquiry, for His Excellency's information, as early as possible.

I have the Honour to be
Sir,
Your Most Obedient Servant
(*Signed*) RICHD PLACKET,
Depy Secy. to Govt.

A true copy
W. GREENSLADE.

To

His Excellency the Right Honorable Mr. Thomas Maitland.
Governor and Commander in chief of the British Possessions in the Island of Ceylon. etc. etc. etc.

Right Hon'ble Sir,

We have the honor of acknowledging the receipt of a letter in date 4th January 1809. Written to our meeting in the name of your Excellency by the Deputy Secretary to Government.

Nothing could have afforded us greater joy and comfort than the paternal Solicitude which your Excellency is pleased to shew for our Church and Congregation we hope that we shall render ourselves worthy thereof by a respectful and submissive conduct.

We cannot sufficiently thank your Excellency for the favor and real service granted us and our Religion in having prevented the Departure of our actual Minister Mr. Giffening when he prepared himself to accompany his other colleagues to Batavia and appointed him head Clergyman of the Reformed Church in the District of Colombo. Though he has performed alone to this moment those functions for the fulfilment of which eight ministers and six proponents were deemed necessary under the Dutch Regency.

We beg leave to observe that should we loose him or his functions be suspended for a long time by illness the whole of our Reformed Communion in this District would be deprived of the consolations of Religion and that all Instruction would cease, for we know of nobody at hand to fill his place.

We hope that your Excellency will also be pleased to take into his consideration the wretched state of the schools in the country wherefrom the greatest benefits ought to be and expected for Christianity, they are partly destroyed and those, which still stand being not repaired will soon fall down. While the schoolmasters deprived of the maintenance which they formerly enjoyed cannot but be cool and neglectful in doing their duty.

We therefore with due respect, beg to lay before your Excellency to wit.

A Memorial respecting the means for the maintining and propagating of the reformed communion in this Island.

One about the school and school masters in the District of Colombo.

And a statement of the number and schools and the maintenance of school masters in the country.

Permit us to represent to your Excellency that since a long series of years, our Church always has had two clerks or Prelectors and that the pay of both has ceased from the month of December 1805 and as they are indispensable for our Church, we humbly pray that it may please your Excellency to reinstate at least one of them with his usual salary of R.D. 21.3 ft. mensem.

We have taken the liberty to make those remonstrances and prayers to your Excellency but should our zeal have carried us too far, we beg leave to assure your Excellency that we have been actuated only by a pure zeal for our Religion and therefore we take the liberty humbly to recommend our Church our congregation and ourselves in His Majesty's protection and in that your Excellency and have the Honor to be with great respect.

Colombo the 22nd,
January 1809.

Right Hon'ble,
Sir,
Your Excellency's Most Obedt. and faithful humble servant,
(*Signed*) B. A. GIFFENING,
„ B. L. POTGER,
„ G. P. MACK,
„ I. G. ANDRIESX,
„ E. I. JONGBLOED,
„ J. A. POMPUS.

A true copy.
W. GREENSLADE.

AN IDEA of the means to be employed for the conservation and propagation of the reformed Religion in the Island of Ceylon and respecting the institution of a Seminary at Colombo.

ART 1st.

Under the Dutch Government, there have been ordinarily at Colombo eight Ministers and six vicars or Proponents at Point de Galle. Three Ministers and one proponent at Jaffna, three Ministers

at Trincomali, one Minister at Mannar, Negombo, Caltura and Matura each one Proponent, who could perform the Divine service in the Dutch and country Languages.

It is however supposed that two Ministers and two Proponents for Colombo, one Minister and one Proponent for Jaffna one Minister and one Proponent for Galle, one Minister for Trincomali might be sufficient provided they be all Ministers of the Dutch Language, some of them of the Hindoo, and others of the Singalese that they may always speak the peoples their own Language with a fluency and correctness without which they never shall persuade them, nor inspire them with due respect for the Religion.

ART 2nd.

Whereas the Ministers which may be sent from Europe and especially those who shall be for advanced in years, will find it no easy matter to acquire a perfect knowledge of the country Idioms it would seem advisable to renew and improve the Seminary which has existed under the Dutch Regency instead of admitting as formely at once 48 subjects of any discription, twenty of them among the European discendents, should only be received instructed and maintained at the expence of Government whereof a few of the best Dispositions and character only should be sent every year to Europe to carry on their Instructions and improve their Education and might be destined either to the pulpit, where those particularly would prove very useful on account of their knowledge of the Idioms, or to any sitation in life agreable to their own choice.

ART 3rd.

The seminary shall be superintended by a minister of the Reformed Church, and by the Council of that Church who shall pay a due attention to the Instruction, Behaviour and Maintaining of the children,and take care that the expences of the Establishment be not fruitless and that the objects of Government be attained.

ART 4th.

The twenty young Men as above alluded to ought to dwell in that House in the Pettah actually called the Orphan House and there to be clothed, nourished, and instructed gratis as under the Dutch Regency.

ART 5th.

Besides those twenty subjects any other children of Europeans, or their discendants, should be admitted for instruction in the Seminary, on their parents paying Monthly a certain sum fixed on by Government and they may be allowed the prerogative of a preference if they deserve it to fill the vacancies in the number of those adopted by Government.

ART 6th.

All Translations should be made there and the profit accruing from them, as from the Instruction of town Scholars, might be applied in diminution of the expences of the Seminary.

ART 7th.

The Young Men who should receive their instruction into the Seminary either of the twenty or not should be preferred to all others for employment under the Government.

ART 8th.

Whereas there are no persons in this Country capable of instructing those young men, it should be necessary to cause able Masters to come from Europe to teach them at least the elements of the most useful branches of the arts and sciences.

ART 9th.

Those Masters should be able to explain themselves properly in the Dutch Language for the greatest number of the children in this Country are not in any other Language.

ART 10th.

The Gramatica, Geographica, Mathematio, Book Keeping, the Latin and English Language the Sinaalese and Hindoo idoms, the principles of the Navigation, the Human learning, the Philosophy, History, etc., should be teached in the Seminary, it is necessary to point out the necessity of providing for all the necessary books from Europe and the Minister inspector of the Seminary should be allowed to cause all the books judged necessary in the Country Languages to be printed there at the expence of Government.

ART 11th.

Whereas since the surrender of this Island to the Britanic Majesty the School Buildings have not been repaired, part of them are destroyed and the others in a ruinous state, the Singalese and Hindoo schoolmasters without pay, the youth in the country are deprived of the instruction which they formerly received and the number of the native reformed Christians is daily diminishing every activity should then be used to restore the Schools in the Country to their former good state and number, and a monthly allowance to be made to the schoolmasters.

ART 12th.

It would also be useful to keep and maintain in the service of the Church three Singalese and three Malabars well instructed and as under the Dutch Regency subordinate to the Minister and Council of the Church in the same manner as the School Masters who should always dwell in the Country, their functions being to Catechise the Boys of the Schools and the School Masters themselves as frequently as possible, and in the mean time to endeavour to make proselytes by insinuating themselves into the familiarity of the Pagans and entertaining them often of the reformed Religion in the manner most likely to win their Hearts, in that Situation would those native Teachers be of greater service than they ever were when promoted to the places of proponents.

ART 13th.

It is an absolute Necessity that the Ministers of the Reformed Church should at least twice a year go on a Circuit and visit the schools of the Country, to stimulate the School Masters and observe their progresses, but it is also just that Government should defray the costs for their transport as it was done under the Dutch Regency and even some time after this Island had been taken possession by His Britanic Majesty.

ART 14th.

The school concerns and complaints the School Master's and school Boy's as well as the six proposed Catechising Masters ought to be dependant on the Ministers and Council of the Reformed Church, who should be authorized to punish those of them who

shall be neglected, behave otherwise improperly, in dismissing them and choosing others in their place which they should judge deserving of it as it were allowed by the Dutch Regency.

ART 15th.

A salutary measure would be to publish in the country as the Dutch Government did, that no body shall dare to encroach upon the Rights of the Schools, show disregard for the School Masters, for the Reformed Churches or assemblies, with respect to the cuiture much less to oppose either directly or indirectly the propagation of the Reformed Christian faith.

A true copy
W. GREENSLADE.
Asst. Sec. office.

Plan for the Schools and School Masters in the Colombo District.

ART 1st.

All Schools, School Masters and school children belonging to the Reformed Congreagation in the country shall stand under the Ministers or Ministers of the Dutch Congregation and Consistory of Colombo and the Modeliars and Singalese Headmen shall have no controul over them.

ART 2nd.

All complaints respecting Church and school affiairs shall be inquired into and decided by the Ministers or Minister of the said Congregation or by the Church Assembly or Consistory.

ART 3rd.

Nobody shall be at liberty to instruct children in the Reformed Church Schools in the country, before that the Church Assembly shall have inquired whether they possess the necessary qualifications for, such situation and are of a good character.

ART 4th.

The School Masters shall instruct the children in a proper manner both in reading, writing and in the principles of the Reformed Religion.

ART 5th.

The School Masters shall therefore attend regularly daily in the Schools and see that the children do also properly attend.

ART 6th.

The parents in the country shall be obliged to send their children to School, from which they shall not be discharged until they shall have proved to the satisfaction of the Minister at Colombo, that they are sufficiently instructed.

ART 7th.

When the native scholars neglect to come to school the School Master shall report in to the Church Assembly.

ART 8th.

Whenever aged Pagans wish to embrace the Christian Religion and particularly the Reformed one, the School Master shall see that they be able to make their confession of the faith to the satisfaction of the Minister at Colombo, when they will be admitted to the Baptism.

ART 9th.

The School Master's shall take good care of the aged and old native Christians and encourage them to come on Sundays and other Feast days to assemble in the Schools and to perform with due respect the Rites of the Religion such as the Church orders drescribed.

ART 10th.

In order that this so very essential business be not retarded but the continually promoted the Minister of the reformed congregation at Colombo shall as formerly twice a year, and if his occupation will, not allow it at least once a year, visit all the schools in the country and examine the number of school children and the Instructions of the Masters, and the progress the children have made and also to Christian the children and age, and to marry those who apply for it.

ART 11th.

The Registration of the Marriage Proclamation in the country shall be made by the School Master before the Magistrate of that District and if there be no Magistrate, before the Police Vidaans of that District.

ART 12th.

When the persons are Registered for Marriage, the School Master shall see that they are not too near related to one another in the blood.

ART 13th.

The usual Proclamation of the banns shall not only be made in the schools to which the bride belongs, but also in that to which the bridgegroom belongs.

ART 14th.

The three Marriage banns being proclaimed without hinderence the persons so betrothed shall as soon as Minister comes to make the school visit have their Marriage confirmed but should they not be able to wait so long they shall be at liberty to have their Marriage solemnized by the Magistrate of that District and the School Master must be present when the marriage is solemnized before the Magistrate in order to enter the same in his Thambo.

ART 15th.

Should the parties bethrothed and neglect to cause their marriage to be solemnized by the Minister when he comes to make school visit they shall fall for the first time Rd. . . . . *the second time Rd. . . . . *one half on behalf of Government and the other half in behalf of the school of that District, except they can prove that sickness or to her legal reasons prevented them.

ART 16th.

Those who have been married before and who wish to enter into a second marriage must when they are registered produce a certificate from the Bocdelkamer or Wuskamer that they have nothing outstanding therewith, for otherwise the children of the first marriage are after prejudiced as to their Paternal or Maternal portion otherwise such persons must prove before the Magistrate if there be none before the School Master in the presence of two Police Vidaans their property entering into a obligation with two good securities for the share which their children are entitled to according to law this bond must be excuted before the Magistrate and if there be none before the School Master in the presence of two Police Vidaans.

*The figures are not given in the original.

ART 17th.

No registration for Marriage of persons who have co-habited together shall be annulled but, they shall be compelled to marry.

ART 18th.

A man having made promise to a woman either in writing or verbally to marry her and under that cover seduced and deceive he shall be obliged to marry such woman.

ART 19th.

No marriage promise shall be entered by the School Master's than the presence of the Parents or Guardeans of the parties and in the presence of witnesses and if no parents or Guardians exist in presence of at least three witnesses.

ART 20th.

To prevent all disorders and abuses amongst the native Christians the School Master shall each keep in his school a Thombo or Register of all persons belonging to his school that is to say of Christened married and decent persons, and they shall produce monthly in the Church Assembly and afterwards deliver them to the Thombo holder to enter the same in the Head Thombo.

ART 21st.

The washerman shall be obliged as of old to give notice to the School Master of their District of a birth of a child in order that the School Master may register each birth.

ART 22nd.

Should any body die, it shall be the duty of the heir or nearest relation to give immediately notice thereof to the School Master of their District in order that he may enter the name of the deceased in the Death Book.

ART 23rd.

The School Master's in the country who neglect their duty or render themselves guilty of having acted in bad faith shall be dismissed by the Church assembly after that a proper enquiry has been made, and the approbation of Government obtained to whom the church assembly is to report the same.

ART 24th.

Nobody shall be suffered to encroach on the Rights of the Schools, nor to molest them in any way whatever, and all Persons whomsoever are interdicted from shewing the least disrespect to the School Master, or to the Reformed Churches or congregations in the country or to come either in a direct or indirect manner any impediments to the propagation of the Reformed Religion on pair of being severely purnished when convicted there of.

ART 25th.

The Modeliars and the Chingalu Headmen shall have to contruol over the School Masters and school children of the Protestant Congregation in the country but they shall together with the School Masters see that the schools are kept in proper repair.

ART 26th.

The repairs of the schools ought as formerly to be made by each person belonging to the Reformed Congregation of the District to which the school belongs and for that purpose they shall be at liberty as formerly having previously obtained the agent of Revenue, permission to fell the necessary timber in the Government woods but should they attempt under that pretence to cut timber for themselves they will be severely punished and the Modeliars and other Chingalu Headmen shall act and assist them in the repairs of the schools.

ART 27th.

The Modeliars and other Chingalu Headmen shall on receiving notice of the arrival of the Minister to make the school visit be obliged as formerly to provide a lodging for the Minister and to see that he be supplied with necessary provision on his paying for the same.

Under the Dutch Government in the year 1795, there were the following School Masters who had the following Pay.

1	Chingalu School Master and Prelector at Wolvendhal and two Parras Paddy..	R.D.5.
1	Malabar School Master and Prelector at Wolvendhal..	R.D. 5.

54	School Masters in the country and in the Colombo Dessavony.		
1	who acts is singing master at Cotta		R.D. 2.
11	School Masters at R.D.	1 f 9 each	19. 3
2	do	1 f 7 each	3. 2
13	do	1 f 6p	20. ½
8	do	1 f 4	10. 8
1	do	.. ..	1. 3
4	do	1 f 2¾	4.11
12	do	1 f 11	13. 6
1	Second School Master at Bolowalane		1.6p
1	School Master		. 9
54	persons are above who besides		77. 1

recd. 6 parras of Paddy viz. is

2 Parras the singing master at Cotta
2 „ „ School Master at Colpetty
2 „ „ do at Mutual

Total - R.D.87. 1

and 8 Parras of Paddy

There ever for in the service

8 Native Catechists at Rds. 10 each - Rds. 80.

1 Chingalese Thomboholder - 4 who at the same time as a Mohandiram of three school masters who were attached to each school, the first only Ucs? Pay from government, but the two others had the prerogatives of becoming first schoolmaster too.

Under the Government of His Excellency Governor North there were besides these 54 schools two more established and His Excellency allowed for each school 8 rds. per month which was divided amongst the first, second and third School Master, to the School Master who acts as singing master at Cotta Rd. 6.and amounted

monthly to	Rd. 454
To School Tomboholder	50
To 8 Catechists each Rd. 15	120

The six masters and Chingalese preachers instituted under this English Government namely Christian David, G. F. Ondaatze, F. P. Ondaatze, A Pereira Don David and Jerominus recieve together 220 Rix Dollars a month, and like, since we believe would prove sufficient for the pay of all the 1st School Master in the

country and for that of six Catechising Master Malabar and Chingalese.

A true copy

W. Greenslade.

Memorandum of the Plan of the Dutch Consistory:

To this plane in principle there can be little objection but it is to be observed that all its observations relative to the Education of persons for the church at Colombo are in direct Interference in a great Degree with the School already established there and maintained at very considerable Expence at Wolfendaal.

In fact if fairly considered most of the observations on this part of the subject aim more at throwing the power over the schools into the Hands of the Dutch Consistory than to any other good end.

In regard to the country schools the same reasoning applies as far as relates to Examinations for but it is a matter of Doubt whether it would not be more expedient to make such Examinations and the General Management of the Schools more immediately connected with Government that it would be under this arrangement.

What I think of doing upon the whole is to add to the consistory, what has in some Instances already been carried into effect and what existed frequently under the Dutch, a political commisory or Commissaries to superintend the interests of Government and report to it upon all occasions connected with the Consistory, and though the plan is not quite yet fixed on I think I may venture to promise Your Lordship that in the course of the ensuing two Months all the schools in this Island will be in a full state of activity which indeed however they are pretty much at present, and that the expence to Government will not be considerable. The truth is that I have already stated that the principal Line is not to add to such to what now exists as to divert the weight and influence of the country that arises out of the schools into the Hands of the Dutch Consistory.

The moment the plan is finally arranged it shall be sent home to Your Lordship with all the Documents connected with it.

Copy

To

His Excellency,

The Right Hon'ble Lieutenant General Thomas Maitland,
Governor and Commander in Chief in the Island of Ceylon.

Right Hon'ble Sir,

Animated with the most lively sense of joy and gratitude by the communication of the happy News, that His Majesty and sanctioned the Regulation of Your Excellency in Council, dated 27th May, 1806, in behalf of our communion in the Island of Ceylon, we the Roman Catholics of the said Island, Eighty three thousand in Number, most respectfully request that it will please Your Excellency to transmit the humble Tribute of our Thanks-givings to the Throne of His Majesty, our most gracious Sovereign.

That signal Mark of the Royal solicitude has rendered us more sensible of the inestimable advantage which we have, of living under the powerful protection of His Majesty; it has impressed our Hearts more deeply with those senses of Love, of Veneration, of Fidelity, which are at all times, due to His Majesty, while it has proclaimed Your Excellency's Humanity and Widsom.

We will endeavour to enternise the memory of that unfortunate event by the celebration of a Festivity, fixed on the eighteenth of January of every year to come, there we shall teach our children how to cherish and honour the greatest and the best of Kings, and how much we owe to Your Excellency's paternal care.

Who shall not be filled with admiration and surprise, in beholding His Majesty, fighting with one hand for the Liberty of the world and felling down the with other the sad Monuments of Intolerance and Hatred! Will Heaven that His Majesty's may achieve those noble works, enjoy in its Plenitude the pure and solid glory, which they ensure to His Majesty and long live for the Happiness of mankind.

We shall demand it from him, who in the supreme Dispensater of all good, we shall pray him from the bottom of our Hearts, to pour his divine Blessings upon the sacred Person of His Majesty's upon her Majesty the Queen, and their Royal Highness, the August

The Posterity of their Majesties we shall offer him our ardent wishes of the conservation and prosperity of Your Excellency's Person and Council.

We have the Honor to be with the highest respect,
Right Hon'ble Sir,
Your Excellency's most obedient most humble Servant,

Colombo —
7th February — (*Signed*)
1809. —

Extract from the Minutes of a Council held at Colombo this 12th day of October, 1809.

Present:

His Excellency the Governor,
The Hon'ble the Chief Justice
The Hon'ble John Rodney
Alexander Wood Esquire,
Robert Boyd Esquire,

The Secretary reads the following paper presented by the Honorable the Chief Justice.

At a meeting held at the House the Hon'ble the Chief Justice, Colombo 18th September, 1809.

Present:

The Hon'ble William Cake Esqr.
The Hon'ble John Rodney
Robert Boyd Esqr.
John D'Oyly Esqr.
H. A. Marshall Esqr.

Attendence The Hon'ble Revd. I. I. Trisleton

The School masters of the Schools of Galkisse, Morottoe, Cotta, Mapittigam, Mahara, Weligampitiya, Coil-watta and of most of those in the District of Colombo in attendance.

In confirmity with Instructions which His Excellency the Governor gave to the Chief Justice previous to his Departure, The Chief Justice stated to the Members of Council present, that it was within the views of His Excellency to place the school masters in per-

manent pay as soon as it was ascertained that they had collected a sufficient number of scholars to entitle them to the remuneration of Government that with respect of the six schools specially named, it was the Intention of Government to rebuild them at its own Expence and to give salaries to the Schoolmasters in proportion to the extent of their schools. That with respect to the other schools His Excellency did not think it expedient to be at any expence in the mere commencement of a general arrangement on this subject in building or repairing them, but that he proposed as soon as they certified and it was ascertained that they had a sufficient number of scholars to merit salaries as schoolmasters that they would also from that period be put upon established allowances.

The Chief Justice proposed that the intentions of Government should be made known to the school masters in attendance according to the effect above stated, and there being every reason to hope that His Excellency would return before it would be necessary to do anything further either as to fixing the amount of pay or the appointment of a proper visitors which seemed an essential requisite in the fixing the Establishments that the future arrangements should be postponed until His Excellency's return which being acquiesiced in the Chief Justice stated to the school masters the views of Government upon the subject of the school to the effect above stated and dismissed them.

Resolved.

That the above be entered on the minutes of Council of this Day and considered as passed in Council.

Resolved.

That the Committee for superintending the schools be instructed to report on the fitting salaries to be granted to the different school masters adopting as a basis the former allowance granted by the Dutch Government.

A true Extract
THOMAS EDEN
Secy to the Council.

Extract from the Minutes of a Council held at Caltura this 30th Day of November 1809.

Present.
HIS EXCELLENCY THE GOVERNOR,
THE HON'BLE THE CHIEF JUSTICE,
THE HON'BLE JOHN RODNEY,
ALEXANDER WOOD ESQUIRE

His Excellency the Governor submits the following Report from the Honourable the Reverend Mr. Twisleton on the subject of the state of the schools in the Districts of Matura and Galle together with his answers thereto.

To

The Right Hon'ble
Thomas Maitland
Governor etc. etc. etc.

1. In conformity to Your Excellency's directions I have taken a tour into the districts of Galle and Matura for the purpose of enquiring into the state of Christianity in these parts, the state of the school houses, the number and efficiency of the existing school masters, and the means which may be adopted with aeconomy and effect either to regenerate the old system or substitute one at least equal to that of former days.

2. The district of Matura must be well known to Your Excellency as more inclined to the Religion of Buddha than that of any other belonging to His Majesty's dependencies in this Island, the Buddhist Temples are more numerous and grand and the Priests more persevering.

3. The distance of this district from the seat of Government affords less advantages for the diffusion of Christianity than those on the Western part of this Island.

4. Out of Twenty two school houses which had formerly been elected under the Dutch Government, not one is at this moment standing in the district, and in some places not even a vestige remains.

5. These dilapidations may be ascribed in the first instance to the antiquity of the buildings themselves, and the facility with which the elements affect buildings, in this part of the world if a constant vigilence be not kept up to repair the smallest accident or decay.

6. When therefore Governor North, by the direction of Lord Hobart virtually put an end to the schools by withdrawing the pay of the schoolmasters, the old crazy fabricks which by the most assiduous attention only had been kept in a habitable state, because of course a prey to the elements, no one felt a further interest in the preservation of the building the schoolmasters either from disgust or indifference withdrew from either occupation the scholars naturally confined themselves to their homes or employed themselves in other pursuits, numbers be took themselves to the Religion of Buddha, and the multitude either from an antiChristian spirit of the desire of petty plunder contributed to the downfall of the buildings.

Para 7. It is impossible for His Excellency The Governor without the previous sanction and approbation of Government to enter into any plan for the rebuilding in a solid manner all the schools in

7. From the encrease even in this Island of the expence of building, it would certainly require a very considerable sum to rebuild or repair the different school houses on this Island, upon the former plan, and it is not for me to venture an opinion whether such a proceeding ought to be adopted or whether it would be

the Island as it would involve an expence much heavier than His Excellency thinks himself warranted to incur without any previous sanction. He has already however directed six of the pricipal schools in the Colombo District that only required report to be put in immediate order. The principal school at Jaffna and the Church connected with it is already finally completed by an order from Government. A new Church is to be built the moment the rains are over for Mr. Palm the Missionary there and measurer will be adopted at Galle and Matura to set a school going there in permanent buildings. In all other instances for the time temporary buildings will be directed immediately to be prepared for the schools as they in the District of Colombo.

approved of by His Majesty's Government.

8. My attention in the present instance being confined by Your Excellency's direction to effect and aeconomy united, I am happy in being able to assure You that temporary school houses composed of olas and rough wood can be generally erected and without expence to Government by means of a simple order directed to the Headmen of the districts.

9. The Maha Modliar of Matura and the other Head Men, have manifested the readiest disposition to carry the views of Government into effiect, they hav assured me that their zeal is correspondent with their duty to government and they only want a direction from Your Excellency to complete the same before the first of January ensuing.

10. By means of a previous arrangement I had an opportunity of conferring with and examining, each school master separately nominal as they are at present in regard to the instruction of children but still persons of some consequence in their villages not only on account of their former occupation but also of the consequence which Your Excellency has given them by appointing them to draw out deeds on the stamped papers and olas.

No. 8 & 9 *answered in Para* 7.

11. The generality of them are old men some few too weak either in body or intellect to resume their former occupations and a few others appear to have been originally inefficient, and ought never to have appointed.

12. I have consequently noted them down and have charged the Headmen to look out for persons of character and ability for Your Excellency's approbation.

No. 10 11 *and* 12. *The best precaution that appears possible to adopt in the renewal to the service rendered and upon this Head the only Judgment that can be formed at the commencement appears to be the number of scholars actually instructed by each school master. This will be more thoroughly explained in the subsequent para: relative to the Colombo school.*

13. On interrogation I was sorry to perceive that many of them had either lost their old Catechism or illegible state without having taken the trouble to copy them in time.

14. In respect of the Catechism, I am decidedly of opinion that both the first and second Catechism used under the Dutch Government and which in fact even continued under ours, are not only too long but contain matter of speculative and sectarian nature, which ought to be excluded from all catechisms for, if comprehended they would perhaps be of little use, and if not comprehended, must bewilder the understanding and draw the young mind away from more important object.

No. 13 14 15 16 & 17. *His Excellency concurs most completely with Mr. Twilseton in his opinion that all sectarian Doctrines ought to be most distinctly avoided in any Catechism to be formed. The simplest such catechism be in itself the better and more it is confined to the real and important objects of our Religion apply the more likely it*

15. It has been a source of deep regret to me during my residence and judicial exertions on this Island, continually to observe the little impression which the sacredness of an oath has on the minds of the Cingalese in General whether Christians or Buddhists it is a point which has never been enforced upon them in their childhood either by their parents or Masters.

16. This ignorance of the wickedness and consequences of a false oath produces injuries of the most serious nature to the honest and innocent individual.

will be to produce a beneficial effect on the uninformed minds of the Natives and the point alluded to in Para 15 *viz. that of endeavouring to give the natives a true Idea of the character of an oath and of which they are at present whether Christians or Buddhists equally ignorant and regardless, is undoubted by the highest importance. The sooner therefore a short simple and easy Catechism is framed and formed the better and it may be a very material object till a new set of Singalese Types is procured that it should be so short and so simple as to admit of a limited number of copies being made at the summary of Colombo and promulgated by this means.*

18. *to* 26 *inclusive.*

The appointment of catechists is certainly most important and His Excellency can have no objection to the temporary nomination of Mr. Erhardt but it appears to him that on this Head, the measures proposed subsequently in Para 42 *may be extended to catechists as well as teachers and with this view His Excellency wishes Mr. Twisleton immediately in concert with the school master of Colombo to make a selection of the scholars of the Seminary for durposes, which when made due encouragement will be given by Government to render it an object to parties to exert themselves and to ensure a regular rise in rank and pay according to their merits.*

17. In conformity therefore with the approbation of Your Excellency, I propose in the New Catechism which I am about to form, to insert some very strong questions and answers as at this important point.

18. The office of Catechist master is a very essential one, in as much that it is not only his province to visit the different schools in rotation and examine the children, but also scrutinize the conduct of each school master and ascertain whether he performs his duty.

19. It is with some difficulty that I have been able in the district of Matura, to fix upon a person fit and willing to undertake that office. From my examination of him and the report of the Reverend Mr. Erhardt the missionary I have strong reason to believe that he is worthy of Your Excellency's notice.

20. The Reverend Mr. Erhardt will I think should Your Excellency approve it, be useful in occasionally visiting the intended school at Matura, which as being the principal town in the District, will I hope be held either in a rented house or regular building. He can likewise superintend one ot two of the adjacent schools, and preach occasionally to them in Cingalese—This is the only point in which I think he can be of real use on this Island. For it must be allowed that it is only by means of native preachers that we can hope for the extention of the Gospel.

21. Europeans are too few their subsistence costs too much, for us to hope that they can be the instruments of the universal diffusion of the Christian Religion.

22. Thier incapability of bearing the heart of the climate in perpetual journeys, the heavy expences of their journeys and the great difficulty of becoming fluent in the native language, will operate unfavourably and call our attention necessarily to the selection of Native Peachers.

23. The native preacher, Don Louis of Matura whose business it ought to be to preach at all the schools in turn throughout his district is neither in character ability zeal nor age fit for the employment. He is an old man without energy or any of those qualification which are conducive to the advancement of Religion.

24. Such however is the present state of things that I know of no one at present eligible ot the situation.

25. On making inquiries in the district of Matura what was the proportion of the Buddhist and the Christians in the Dutch time the average appears to have been about four to one in favour of the Buddhists.

26. Comparing the numbers who attended the schools in the Dutch time with those at the time of the virtual abolition of the Schools in the latter end of the year 1803 the reduction of the numbers was very inconsiderable.

No. 27 *to* 35 *incl. answered in the observations relative to Matura.*

No. 27 My visitation in the district of Galle gave me rather more satisfaction than in that of Matura the school masters in general were better informed, apparently in easier circumstances, and outwardly more zealous.

28. Some of them appeared very anxious to be set immediately to work. Here and there a school house is still standing, but where there is a roof, it is dangerous to stand under it.

29. The school house at Bentotte is certainly very compacious but the beams and rafters are so rotten, that the whole seems in the act of giving way in so much that perhaps it may be advisible at all events to take off the tiles, and lay them by either for the purpose of replacing them on a new roof, or of reserving them for some other use.

30. The school house which was near the Fort of Galle was pulled down some years ago by Colombo Logan.

31. I hope therefore that Your Excellency may be induced either to rebuild one or rent a house for the purpose.

32. In the district of Galle I found an equal disposition in the Modliars and Headmen of the Vellala and Chalia casts, to forward to the utmost of their ability the views of Government in re-establishing the schools, who as well as the school masters seemed well peased when I made known to them Your Excellency's intentions and anxiety on the subject.

33. Both the Vellala and Chalia Modliars only await Your Excellency's order to erect ola school houses in the same manner as has been suggested by the Modliars of Matura. The calculation is that they will remain weather proof about six months.

34. In the three great Chalia villages of Madampe, Wellitotte and Corgoda

not a vestige of a school remains, in one of them alone, it is asserted are one thousand houess.

35. The Catechist master of Galle, by name Lanerol, appears properly qualified for his situation if he has but zeal and exertion.

No. 36 *and* 37, 38 *and* 39 *to these General mesaures must be adopted in this Head.*

36. It will be necessary for the Thombo or Register holders in the different districts to be very attentive in causing the different school masters to deliver quarterly, regular copies of Baptisms Deaths and Marriages otherwise in a few years much confusion and inconvenience will arise in the Provincial Courts.

37. There is now no Native preacher in the district of Galle, and in fact no one even to marry or Baptize Europeans or their descendents.

38. The missionary Mr. Read, having never been ordained in any manner, is simply confined to his preaching and cannot yet preach in Cingalese, although he arrived here previous to Your Excellency.

39. The Reverend Mr. Gifferning, the sole Dutch clergyman on the Island has been invited by the families of Dutch extractions at Galle to pay them an occasional visit, but they inform me he has declined on the plea of full employment at Colombo.

40. Having made by report on the district of Galle and Matura, I must now congratulate Your Excellency on the success which has laready attended Your Excellency's anxious efforts in the large district of Colombo, wherein out of

fifty three of the former schools, thirty eight are new actually renewed and the children within one fourth as numerous as in former times.

No. 40 *and* 41. *As the measures proposed have been already carried into effect in great part in the district Mr. Twisleton will be good enough to immediately arrange the salaries to be given for the ensuing year to the schoolmasters now in activity according to the Rule laid down in Regulations of commition that Head. That the same may be included in the fixed establish of the ensuing year.*

41. It has given me great pleasure in having been able to second Your Excellency's wishes in so successful a manner and to set a machine agoing which I was fearful would have caused more difficulty than the event has shewn.

No. 42, 43 *and* 44. *Answered in observations to* 18 *to* 26 *incl; application to England for whatever Books. Mr. Twisleton wishes be made. And with regard to the subsequent paragraphs measures will be adopted to carry the proposals into effect.*

42. The materials upon which we have to work, are pliable enough. The great desideratum is a body of able native teachers in spiritual matters. This is not the work of a day, but I have great hopes by the assistance of Government of training a certain number of the Native at the High Seminary at Colombo, where English is taught to become themselves the instruments of instructing their countrymen in the knowledge of the Christian Religion.

43. A certain number of well disposed youths may be easily led to the study of that profession if Your Excellency will hold out to them rank and moderate salary.

44. It is my intention in co-operation with their head master Mr. Armour a man zealous in the case to pay particular attention to this point, I hope through the means of Your Excellency to be supplied with books from England both for learners and teachers suited to the purposes for which they are required.

45. To enable the Natives and particularly the Native preachers, to understand the Christian Religion with effect' a certain knowledge of Geography will be very useful, for which purpose I have already provided globes, by which I hope not only to do away the false and stubborn idea which the Cingalese according to the Buddhist creed entertain of the earths form, but also to give them some idea of the relative situations of the various places and countries noticed in scripture.

46. It will be lighly useful to cuase little tracts to be printed in the Cingalese Language for general dispersion also a new edition of one of the Evangelists at least, the acts of the apostles, some of the Epistles, the Book of proverbs and perhaps one or two of the prophets or even extracts from the whole.

47. It is much to be regretted that new Cingalese types have not been completed in England, the old ones here which were never perfect, are now from wear and handly legible by the best Cingalese reader.

48. If Mr. Tolfrey has taken with him any collection of well executed letters, it would be highly useful to the Settlement

if types were to be formed from them and sent out with all possible expedition.

I have the honour to be Your Excellency's faithful and devoted servant,

(*Signed*) T. I. TWISLETON,
Chaplain to Govt. and Principals of Schools.

Resolved that the system proposed by His Excellency be carried into effect.

A true Extract,
THOMAS EDEN.
Secy. to the Council.

Extract from the Minutes of a Council held at Colombo this 10th Day of January 1810.

Present:

HIS EXCELLENCY THE GOVERNOR
THE HON'BLE JOHN RODNEY,
THE HON'BLE THE CHIEF JUSTICE,
ROBERT BOYD ESQUIRE

The principal of schools submits to His Excellency in Council a Report of Mr. Armour on the subject of his visit to the schools.

To
The Hon'ble V. Reverend
Thomas James Twisleton
etc. etc. etc.

Honourable and V. Reverend Sir,

Pursuant to your instructions I left Colombo at six o'clock on Wednesday morning the 6th instant in order to take tour through the schools to the nothward, I mean such of them as had been reported to have the masters actually employed in teaching the children at 1/2 past 7 I was at the school of Calaney, which school is completely in ruins, part of the area is however covered with an ola roof under which the children assemble, the place had every appearance of being in actual use, and shortly after my arrival the first master and a number of children came (the third master was already there when I went) on examning some of the boys I discovered that they had been learning for sometimes past and encouraged both masters and children to be delight for the future and punctual in attending the school.

The school is supplied with a New Testament, the Book of Genesis and a Dutch Shoulder Catechism in the Cingalese Language.

About 8 in the morning I let off for the School of Mahara, which I think is about five miles distant but as the road lay through an almost impenetable jungle (I mean for a Palanquin) it was near 11 o'clock before I reached the spot the timbers and the door of this school still remain and a number of the tiles are lying on the ground, the temporary Mandoe where the school is now held lies about a mile to the eastward of the Ola school on going thither met the 2nd master and four boys and five girls, this master stated that the said Mandoe had been built there on account of the same being a more central situation than the site of the old school. I examined some of the children who were present and had reason to believe that they had been learning for some time. I encouraged the masters and children as before, and enquiring how many children there ought to be altoghether the master told me 100 boys and 40 girls, this school is supplied with a New Testament and Catechism Book.

It was about 12 when I left Mahara and going across the country in westerly direction along a pretty good path came at one o'clock to the school of Wattala otherwise Pasbetall. The old school being no more found the 1st and 2nd school masters keeping school in the 1st masters own House, present 24 boys and4 girls I discovered the cleverest boy which the master said he had to read in the New Testament which he did very imperfectly the 3rd master I find very little better and upon the whole both masters and children of this school I found extremely ignorant. It was about 4 in the afternoon when I left Wattala, and the road being now good got the school of Welneva by 5. Here I met the 1st and 2nd school masters and 37 boys and 16 girls the master said that having heard of my being on the road, he had kept so many of the children from going home this school is still in a serviceable state, and with small expence might be put in good repair. On examining some of the boys and girls it did not appear to me that they had long begun to learn anything however from the appearance of the masters and also of the children being of opinion that a good deal might be done in this school I admonished both masters and children to deligence and set off for the school of Welligampitia when I passed this school it was already beginning to be dark, and as neither masters

nor children to be seen there proceeded forward to the Rest House of Ja-Elle or Canuwana, where I remained all night on the morning of the 7th returned back to the school of Weligama vitea which I found much decayed, and received information in the meantime, that the masters had erected a Mandoe for keeping school at the distance of about 3 miles at that the road there to was impossible on account of the high water, I consequently returned back and proceeded along the Negombo road to the school of Dandoegam at which place I arrived at 2 past 8. The pillars which are still standing of the old school mark out the Boundaries of a once spacious building, the walls have disappeared closeby is small Mandoe where the school is now kept, sufficient, for about 50 children the master came, and the children began to assemble while I was there, to the master declared to have 150 boys and 20 girls and that where they assemble in considerable numbers they are obliged to sit whether the limit of the said old school, I have remained and admonished as before and then set off for the school of Mookalangamua. There I arrived at a 2 before 10, a few pieces of rotten wood is all that is to be seen, of the old school, a new open Mandoe sufficient for about 160 children has been erected close to the place of the old school for the purpose of teaching children since I met the 1st and 2nd schoolmasters and 14 boys and on examination found that they had not begun to learn the boys either to read or write nor was the appearance of a book or ola here to be seen upon the whole I can say nothing of this school but that the masters extremely careless and the children equally ignorant I however admonished them all to more deligence for the time to come. Going from Mookalangamua still along the Negombo Road I passed Negombo about 12 o'clock, and came to Hoonoo Pitia in abour half an hour longer here I found as good serviceable school, which with a very little expence might be put in a complete state of repair met the 1st and 2nd masters together with 8 little boys and 4 little girls they pointed out one little boy who them said could read, I called him up with his book in his hand and made him read, found that he had only a lesson by heart and that he in fact did not know his A.B.C. I gave them to understand that they could not so easily deceive me and in future if they expected any remuneration to take more pains, two the coolies halted to refresh while I in the mean time receiving a letter from Negombo turned

in the notice the once handsome little church and the place of the old school. I returned to my coolies between 3 and 4 in the afternoon and missing the path by which I came, fell in with a Au. . . . . Bana Mandoe at the place called Oedaya Toppoe, it consists nicely of timber and olas and was built about two years ago by the Chalias of this neighbourhood who were for the greatest part professing protestants. The school which was now next to me was that of Bolawalane but as it had been reported to you that the masters of this school had not given in their names nor signified that they were actually teaching I was the first instance inclined to pass by the said school but having been informed at Negombo that the masters of the said Bolowalane were actually keeping school, and as I myself knew the 1st Master to be a man of exceeding good repute, and to have received part of his education in the Dutch Seminary I changed my mind and determined to go and visit the school accordingly I arrived at about 1/4 past 4 met the 1st and 2nd schoolmasters and 26 boys and found the school in remarkably good repair also I found Joseph Fernando the third school master of Petipanaca with six children belonging to the same place the school of Petipanaca was abolished in the Dutch time in consequence of the majority of that village going ever to the Romish Religion, and the few Protestants which remained were attached to the school of Bolawalane in consequence of which the said third school master like all ohter schoolmasters received pay till the year 1805 after an examination of both masters and children belonging to this school I have no difficulty in reporting the masters as the fittest and last teachers and children as the best taguht of any I have met with to the northward of Colombo, and as it was mainly through a mistake of the Thombo Holder that they the masters were not included among those actually employed, I have no doubt but that you will now admit of their being included in that list.

The next school which I was now to visit was that of Minuwangoda, which lay at the distance of about 12 miles and as the night was now beginning to come on and way reported to be extremely difficult I halted about a mile from the school of Bolawalana and remained there all night, on the morning of the 8th I set out at day light and found the way to be extremely bad indeed and for the greatest part under water about eight in the morning I came to a brook which was so swollen as to render our

passage impossible, but luckily Mr. Tonon has a garden not far from this place from which garden a Catpoonel was brought by which means we got all safely over. At 1/4 before 10 I arrived at the school of Minuwangaoda I found the Sattamby or third master and the son of the first master acting for his father and 8 boys in small open Mandoe close to the place of the old school a vestige of which scarcely remains a little after my arrival the first master himself arrived, they pretended that the boys could read I tried them and found that not one of them could read a letter, but thought so deceive me by repeating the alphabet by heart I made the Sattamby or third master read and found him to be an imperfect reader indeed but the son of the first master can read and write well the first master stated to have 50 boys and eight girls and that the reason of their not being then present was partly the high water and on my going away and meet a number of boys more who told me they were going to school. The next school which I was now to visit was that of Cotugoda the road to it extremely difficult, as lying chiefly through fields at present generally overflowed, with water, I did arrive however at the said school of Catugoda about 12 o'clock, the old school or even the place of it is scarcely discernible Briers and Thorns are now thickly grown over the once con* spot where the preacher stood in small open Mandoe close by I found the 1st and 2nd masters, with 23 boys and 17 girls, the 1st master wanted to make me believe that some of his boys could read, but on trying them gave the master to understand that he could not so easily deceive me, he then called a boy who was not at first present and told me he could read and so he could but when I asked who had learned him to read the boy told me that a priest of Boodhoo had learned him the master hereupon would have blushed if he had been possessed of any shame to the first master told me that some of his boys had begun to write in the sand, I called upon the boys he alluded to and on enquiring who these boys were, found them to be the grand children and near relations of him the 1st master. I had the curiosity so make the boys shew me that progress they had made and hereby unexpectedly discovered the master and his children also to be Boodhists rather than Christians, for on beginning to write the Aphabet the boys one after the other held up their hands in adoration according to the Custom of the Boodhists and which Custom is not observed

*Not clear in the Text.

in any of the Christian Schools, I hereupon thought proper to examine the 1st master more closely and found him ignorant of the very first principles of Christianity and notwithstanding his declaring himself to me to be a Christian, I cannot believe him, the next school of which I now intended to visit was that of Wellicada the master of Cotugoda told me the way was impossible I was determined however to try—at a little distance from the school came to another Bana Mandoe, I went through it, and as the master was with me told me that I feared that his pupils were better acquainted with place than with his school, or the Principles of Christianity, at the distance of about a mile from the school of Cotugoda I came to another highly swollen brook, over which was a very crazy and dangerous bridge adjoining to the further side of the brook by an extensive plain, divided into paddy fields so much innundated that it was only with difficulty and danger that a single Messenger could pass. I therefore deemed it more prudent to turn back to the said school of Wellicanda I have not been on this occasion able to visit the second school master of the said school however met me on the evening of the same day and gave me a pretty good account of the school, I encouraged him to go on and in the meantime gave him to understand that I would prove that truth or falsehood of his statement on my coming.

My intention was to have proceeded from Wellicada to Wellawara by crossing the country in an easterly direction but not being able to come at Wellicanda, had no other means of coming to Wallawara than by coming back again to Pasbetaal, and from there striking through the country by the way of Calany and Beagama, accordingly on returning back to Cotugoda I crossed the river on a Catpoonee and with great exertions on the part of the coolies crossed the Cinnamon Garden taking the place called Ekola in my way where I again found another Bana Mandoe said to be built by the Challias and got there about five in the evening—leaving me the master of Wellegamvitia in the way I told them that I would visit their school on my return back accordingly on coming to the said school I met the 3 masters 25 boys and 5 girls which ought to have been present were prevented from high water. The school is represented by the masters and surrounded by Roman Catholics, and the first master says that on this account, and on account of the decayed state of the school he has built a Mandoe near his own house which

is much more convenient for the Protestants of the village—from a slight examination of the masters I have pretty favourable opinion of them, I recommended diligence and attention and continued my journey, and shortly after dark arrived at Mawbole and there remained all night. On the morning of the 9th continued my journey from Mawbole to Pasbettal from there to Calany and from there to Beagama where I arrived about 11 fore noon as Wellawaria was still about 11 English miles distant and the Coolies sore jaded, I applied to the Magistrate of that place and was immediately assisted by that gentlemen with 12 fresh coolies, whom I meant should have assisted those who were already tired but at 12 o'clock or a little after when I wanted to set out for the said place, I found that the Thomholder who had accompanied me all the way having met a friend at Beagama was not inclined to move till he should have dined and that the coollies were inclined to follow his example I therefore set out by myself with the 12 fresh coolies and after a run of about 3 hours came to the school of Wellawaria about 1/2 past three, in the afternoon—pieces of the ola walls of this school are still standing I inquired where the school Mandoe was I was pointed to an ola house consisting of a porch a varanda and a room as the place had no appearance of a school Mandoe, I enquired from the by standers if children were taught there, and was told that 10 children had been there to learn that every day, I sent for the first master who when he came affirmed the same thing that ten children had been there to learn that every day, about 10 children were also gathered together who said they were scholars, the door of the said place was strongly fenced, which I ordered to be removed, the Mandoe was that the fence was made to keep cattle from going into the place on going in myself with the two lascoreens, I observed marks of Beetle spitting round about the masters pretended that the children were accustomed to masticate beetle, I examined their mouths and found it to be so, but however they themselves and the masters also were obliged to acknowledge that the children are not allowed to masticate at school and that the marks of spitting were not from them. In the same apartment I observed a small square scaffold made of sticks about two feet above the ground which the lascoreens knew to be the usual kind of Cingalese gaming Table, the master said it was for him to sit upon but narrow examination observed the mark of

an oil lamp he contented that it was the mark of rain water but as it then rained and no appearance of a drop falling near the spot, and as the place had the smell of oil could not help disbelieving the marks account. I then examined one of the boys who had not heard what had passed, as to the manner in which the children sat, and then as to the use of the said table, I made him show how the master sat, and according to that way which he shewed, he by sitting that way, could not avoid turning his back to the children nor it is possible to sit on that table with his face to the children, without being in great uneasiness from the points of the sticks which project over the edge of the sticks on which they rest—I told the master that his pupils had learned from him to tell lies rather than anything good and desired him to bring his books he brought to me 11 Cingalese school books of one kind and another I told him to be ready to deliver them to any body might be appointed to receive them and got again into my Palenken in order to return upon which the said first master came running after me confessed that he had no school place, and that it was the tavern people who had fixed the gaming Table there. The Magistrate, Mr. Reikerman gives the said man a very bad character, I hope therefore that the example which shall be made of this man will be a salutary warning to others. I returned to Beagama on the said evening and from thence to Colombo yesterday morning, and am ready to set out again in another direction, whenever you please. I am humbly of opinion that much good may be done amongst the Cingalese people provided the proper steps be taken and the local circumstances of the different schools. I have no doubt will suggest that these proper steps may be, In which hope,

I have the honor to be,
Honourable and Reverend Sir,
Your Obt. and most humble servant.
(*Signed*) A. ARMOUR

December, 11th
1809.

To The Honourable and Reverend
Thomas James Twisleton
Principal of schools.
etc. etc. etc.

Honourable and Reverend Sir,

Exclusive of the schools mentioned in my last report, I beg leave to acquaint you that on the 12th instant I visited the schools of Cowella—Watte, Cotalawella, Nagomua and Hangwelle.

The school of Cowellawatte I found in good order and the children well taught I have long known the first master of this school to be a very good man and an able master.

At the school of Cotalawella I met three masters, 27 boys and 11 girls the old school is in ruins a small Mandoe has been erected for the purpose of keeping school and on examining I found that a good deal of pains had been already taken in this school.

At the school of Nagomua I met the three masters in an open Mandoe near the old school with 57 boys and 8 girls the boys in particular are now learning very well and the masters seem to be worthy of notice.

As to Hangwelle I beg leave to inform you that the school was formerly kept in a part of the rest house, which having fallen down when the master complained to the sitting Magistrate of Beagama that he had no place to keep school that gentleman was so good as to pay out of his own pocket for what timber was necessary to build a Mandoe, and the people of Hangwelle contributed to cover it with olas. The Modeliar who lives close by was the only person who refused to contribute his mite to the end, and in the said house I found the 1st Master an old man and sickly being the second master is his son, he had gone to labour the fields, when I inquired for the children the master said that very seldom any children come because no coercion was used on the part of the Modeliar excuses himself at all events the Modeliar is a very careless man and if he be of any religion, he is a Buddhist on the following morning the masters brought to me about 20 boys and 5 girls, whom they said they had at school on examining them however I found that they knew little or nothing. In the old Fort at Hangwelle there is a Bungalo which is at present made no use of, cattle harbour in it without anyone having any charge of it. It would answer very

well for a school, and as the people of Hangwell have no burying ground I think that the ground round about the said Bungalo would answer very well for that purpose. December 13th I crossed the River at Hangwell and got into the China Corle and visited the school of Tellepattan and that of Mapittigama at Tellepattan, I met the masters, with 11 boys and 5 girls it being only1/2 past seven in the morning the rest had not come the old school is entirely demolished, a Mandoe is erected close by for keeping school at present on examining I found the boys pretty clever in saying the usual prayers and catechism, and they are also learning to read and write. The first master of this school having been guilty of some impropriety in his notarial capacity I understand has been dismissed therefrom.

At Mapittigama I met in the ola school the three masters 50 boys and 20 girls this school is still fit to be repaired without much expence, a few of the boys can read a good part of them can say the usual catechism and the girls in general can say the usual prayers or I could not get cross the country into the Salpetty or Raygam Corle, I was again under the necessity of returning to Colombo.

(*Signed*) A. ARMOUR.

To The Honourable and Reverend
Thomas James Twisleton
Principal of schools.
etc. etc. etc.

Hon'ble and Reverend Sir,

Exclusive of the schools mentioned in my last report, I visited on the 14th instant the schools of Cotta and Wewala, the school of Cotta is a spacious building, and in want of but little repair at 1/4 before 9 in the morning, I met the 1st, 2nd and 3rd masters, and also the singing master, 15 boys and 6 girls the master signified that an account of being early no more children had arrived. 6 of the grown up boys and 3 girls repeated the short catechsim pretty well, the rest appeared to know nothing I could not help blaming the masters for great carelessness the more especially the school has all along had the chief benefit of the preacher Johannes

Perera's labours, on making the masters themselves read the New Testament found them very bad reader indeed.

The school of Wewala lies four hours walk from Cotta the place of the school is only visible by a few Tombs which appear among the bushes on enquiring for the masters and concerning their teaching I was informed that since the appointment of the present 1st master Dewagey Don Hendrick, no good in that respect has been done, he keeps no school himself, and the 2nd and 3rd may not on his ampunt (?) attempt it, In the meantime I was informed that about 10 days previous to this visit he admitted of two couple writing in for marriage in an irregular way, and that this his usual practice and that he takes the perquisities to himself.

I just beg leave to mention that I knew man myself from having seen him and also heard him in the Supreme Court he was there and in still strongly suspected of having been connected with the murder of his father, and of his being a ver* and a headman, no one who heard his evidence on that occasion can entertain the smallest doubt.

On the 15th I visited the school of Morottoo, Bolgoda and Horena at 7 in the morning I began to examine the school of Morottoo and had then present the three masters 64 boys and 48 girls, but before 8 o'clock I had about 100 boys and 53 girls I cannot speak too highly of this school the girls in particular are remarkably clever and good breeding seems to keep pace with their information in religion, in short such a school would be a credit to any country, I beg leave in the meantime to mention that pre-eminence of the school is chiefly owing to the industry of the second master a man of good character and information and whom I humbly recommend to Your notice. The school is in good order.

On coming to the school of Bolgoda which was about one in the afternoon I enquired for the masters and children but found none, the near the ola school the ruins of which are still visible there is an old Mandoe which was built as a lodgement for the Desave, in which school might very well be kept. On my way to Horena, I passed the school master's house called him out and was informed that he kept school at his own house but that no children had come that day. I therefore did not believe him, he promised that he would however begin to be more deligent. I reached Horena

*Not clear in the Text.

about 5 in the evening, found the school entirely without the roof and jungle growing in the floors this appears to have been a handsome compact building but small in its dimensions. The Pillars are of stone, and besides the pillars there are many excellent flag stones about this building. Horena is said to have been the residence of a Cingalese Queen. On enquiring I found the first and 2nd masters and in the meantime that they had not begun to keep any school, on the next morning the masters brought me about 12 boys whom they said were teaching but on examination found them perfectly ignorant, and the 1st master's own son a lad of about 14 very little better, he has learned the Lord's prayer and the creed and that is all the masters however promised great deligence in future.

December 16th after a fatiguing march came to the ruins of the school of Madoerawella at 11 o'clock on enquiring for the masters, I was informed that 1st and 2nd masters were gone to Colombo and that they kept no school good or bad the 3rd master came to me and prayed that he might be appointed 1st master and authorized to keep school, I told him to begin keeping school, and that he would get an answer as to his appointment from you. About 1/2 past 12 I came to the school of Oedoewara, this school is partly fallen down but, roof has been put upon a part of it under which school is kept, I met here the 3 masters 55 boys and 13 girls. Some of the boys are a little advanced, the rest of the boys and also the girls seem to be just beginning making the masters read the New Testament they did it so badly that I could plainly perceive that they were not accustomed to read that Book.

December 17th I examined the school of Diagama, Caltura River, Caltura Gravett, Payagala and Magona.

At Diagama I found a Mandoe near the ola school which was purposely built for present use, but the first master prefers teaching at a new house of his own which is very near, the walls of the ola school partly remain. On examining the boys of whom there were 48 boys and girls.

I found some of the boys a little advanced, but the rest of them and the girls apparently only beginning the 2nd and 3rd masters themselves read very badly.

At Caltura River I met the 1st master and 67 boys and 23 girls in the Mandoe near the road side, on examining, I could readily perceive that this school was only just beginning. I was sorry to learn in the meantime that the first and second masters have a grudge against each other, I believe they are both in fault, and hope you will be able to adjust the same.

At Caltura Gravett I found an excellent school but neither masters nor children calling the masters, they came and told me they had just closed the school and wanted me to believe that they were doing great things the 2nd master came in private and told me that he took all the trouble and the other little or none. I made them call the boys who live near they brought 23. I asked what they new the masters told me that they knew the prayers and catechism and could write in the sand, but when I examined I could scarcely find one boy who could say the Lord's prayer, and yet these masters had further audacity to tell me they had told me no lies and that they had been teaching every day since July last.

The Ola school of Payagala is also in excellent order and want very little repair I met here the 3 masters and 42 boys and 4 girls, it appeared to met that a good had of trouble had been taken here, a good deal of boys say their catechism cleverly and some of them have learned a little to read and write the first master is a good reader but the 2nd and 3rd are not so.

At Magona met the three masters in an open Mandoe near the old school which is in ruins with 32 boys and 12 girls on examining this school found a good number of the boys and also of the girls pretty clever saying their catechism, I ordered the masters to begin to teach their children reading and writing also.

December 18th visited and examined the school of Berbereen and Aloot Gama.

At Berbereen I found myself highly indebted to the Magistrate Mr. Van Eck for the encouragement given by him to the school of this place at an early hour I met the 5 masters 130 boys and 30 girls four of the masters are of the fisher and the 6th of the Challia cast, the greatest part of the boys and girls of this school are the cleverest catechismers, I never saw anywhere reading and writing is also learned here and the first master of this school is another whom I humbly recommend to your notice.

At Alutgama I witnesses a very different scene, the old school is partly fallen down, but still serviceable, here I met the 1st master and his son who is the second master, with regard to them they were capable of telling me nothing but lies and the biggest of their boys they had also learned to tell lies but the little children had frankly told that they had that day been brought to school for the first time, there were 74 boys and 34 girls but the shadow of learning was scarcely to be found among them. In the school of Morottoe and Barbereen the children both boys and girls seem clean and know how to behave with decency, in this school they came dirty and behaved brutally from this place it was my intention to turn into the Pasdoon Corle, but was obliged to assist(?) on account of the bad roads and heavy rains.

December 19th visited and examined the schools of Wadowe, Pantura, and Galkiss.

At the school of Wadowe met four masters 45 boys and 2 girls on examining it did not appear to me that a beginning had been long made at this school but that they were in a way of doing well, I had occasion here to find great fault with the under masters for their had reading—the old school is still serviceable but much in want of repair.

At Pantura, I met the three masters about 70 boys and six girls, the most advanced of the boys can say the short catechism but none of them can read, and the masters themselves read very badly.

When I came to Galkiss I was surprised to find that the intention of Govt. had been so much disregarded, at school I found neither master nor children, on sending for them the third master came, who is a Chandoe and brought about 25 boys and 11 girls all of the same cast and tho they are in general very little children, so far as they have been learned they are remarkably correct, this master informed me that the 1st master and second master who are Vellalas merely came to school and go away again because no Vellala children are sent to school, this is the only school where the difference of cast has been mentioned to me, and I have always found the deligent master with scholars enough and this I cannot help blaming the masters of Galkiss in particular for making difficulties where there were none in reality. The 2nd master has since come and told me that Protestants of Galkiss, are at present contributing to build a Bana Mandoe.

December 20th with a great difficulty I went to the school of Talangama, it was about 2 o clock in the afternoon when I reached the place the school is now kept in a strong new Mandoe the masters not aware of my coming had already closed the school and sent the boys away on which account I had not an opportunity of examining many of them but the few whom I did examine I found that considerable pains had been taken the master is of a very good character.

December 22nd visited and examined the schools of Milagria Colpitty Moderah and Wolfendale as to the school of Milagria. I cannot recommend it top highly I met 50 boys and 42 girls who generally shew an ambition for learning and an aptness which I have seldom witnessed the smallest little girl of this school is more expert in teaching others than the greatest part of the masters I have met with in my tour. I understand that in the Dutch time this school bore the same character. The school is a Mandoe.

As for the school of Colpitty it is but in a low state. I met in an open yard 24 boys and 15 girls on examining found some of the biggest boys profundly ignorant but some of the smaller sort and of the girls more expert—a beginning has been made but the inconvenience of this school are great, the people complain very much of having been on all occasions deprived of their schools.

At Moderah the school is kept in a part of the building which lately belonged to the provincial Court. I met here the three masters 58 boys and 15 girls, with the exception of a few of the girls, this school is only beginning—the masters are clever enough if they exert themselves.

The school of Wolfendale is kept in the 1st masters own house near to the Dutch church, here I met the 3 masters and 65 boys and 7 girls the greatest part of the Boys are pretty clever and considerable pains appears to have been taken.

December 23rd I visited seven Malabar schools within the gravetts of Colombo with regard to good order I consider the one kept in the house of Mathias Rodrigo to be the best but in all of them Religion is entirely left out of view.

One of the said seven school is kept by a man who calls him a Protestant—One by Heathen one by a man who was Baptized but now choses to a Heathen—One by a Moor and three by Roman Catholics.

(*Signed*) A. ARMOUR

And read also the Report of Mr. Twisleton relative to the schools together with an estimate of the expence necessary for the ensuing year.

To
His Excellency
The Right Hon'ble Thomas Maitland
etc. etc. etc.

In pursuance of Your Excellency's repeated and anxious injunctions, I have adopted every measure in my power to keep a vigilant superintendance over those schools in the Province of Colombo which have been re-established and have endeavoured by various means to ascertain the progress of the scholars, the conduct of the schoolmasters, and the general feeling of the natives on the subject of the renovation of the schools.

In order that I might more completely possess myself of the actual state of things and enabled to give Your Excellency a detailed account on your return to Colombo it appeared to me very desirable that some able and confidential person should be sent into the Interior without delay for the purpose of examining the scholars, and of enquiring locally into the conduct of the masters.

For such an office I knew of no person so efficient in every point of view as Mr. Armour the Head master of the Colombo Seminary a man well versed in the Cingalese language, and likely from private inclination as well as a principle of public duty, to carry the object completely into effect.

I am happy to assure Your Excellency that my expectations of him have been fully realized and in order as much as possible to guard against chicanary on the part of the natives, I conceived it better that he should make them an unexpected visit, and for the purpose of greater secrecy, I did not even inform Mr. Armour himself of my intent, till the coolies were ready to convey him. I then arranged with him the route that he was to take, directing him to keep him movements a profound secret.

The result of this sudden visitation is hypocrisy has been detected and merit has been ascertained and I am happy in being able to state, that upon the whole, I think we may be satisfied with the infant state of the schools in the province of Colombo.

Had the schoolmasters been aware of Mr. Armour's visit, the exhibition of numbers would have been much greater, but not the more satisfactory.

Sometime ago, I had the Honor of stating to Your Excellency that thirty eight, out of the original fifty four schools in this province had been since the Instructions which you received from My Lord Castlereagh, re-established and Your Excellency was pleased to observe that at the end of the year 1809, you would direct the arrears of salary to be issued to the masters according to the dates of their having recommended.

The visitation of Mr. Armour and his report thereon, induce me to propose that in a few instances an exception shall be made, owing to the negligence of some of the schoolmasters, and consequent ignoranceof the scholars.

I therefore propose to reduce the number of these schools supposed to have been entitled to arrears from thirty eight to twenty seven of which a list accompanies this letter.

I have not however in every case of arrears of salary proposed assigned to each school according to the length of time since the schoolmasters as sensibly recommended their labours, but according to a better test the proficiency of the scholars.

To no school have I assigend more than six months arrears, although a few of them have been opened some what longer.

From the measures which I have recently taken, I shall have to recommend to Your Excellency that forty five schools in the province of Colombo shall be entitled to salary from the 1st of January 1810 as likewise a proportionate number of catechist masters and proponents.

The new catechism which Your Excellency in council directed me to form, and from which all sectarian and objectionable points of religion are to be excluded shall be forthwith ready for translation into Cingalese.

After having made full enquiry into the faultiness of the Cingalese types, which has been caused by age and wear, I find that they will answer the purpose for printing of the new Catechism, provided that the faulty part be afterwards supplied by the pen—This can be done at the Colombo Seminary and will be a much easier mode

than that of forming all the copies in manuscript only, which, as these must be some hundreds would be work of labour and time.

I have taken care that in the new Catechism the nature and sacredness of an oath be fully explained too true is that perjury is common, among the natives and I am sorry to observe, that instead of its being less so among the Christian natives, it is the more prevalent among them, I mean those who call themselves of the Reformed Religion.

The Cingalese man who does not profess Christianity and who takes the oath most binding on his own conscience as a Heathen is in general more to be credited in a court of Justice, than the man who calls himself a Reformed Christian.

I have myself sat in a court of Justice on this Islan and for six successive years, and have decided many thousand cases, and it is by no means uncommon after a witness by his own desire has been sworn according to the Christian form, for the adverse party to require that he be sworn as a Budhist, to which the witness ever quietly consents saying that he is both Christian and Budhist but I never knew an instance, where a man had been originally sworn as a Budhist of his having been called upon to add the Christian Oath.

From what I have been able to learn there is scarcely an instance of a Roman Catholic resorting to the Budhist Temples which is away to the disgrace which is attached to it in the eyes of their Roman Catholic Bretheren, and to the strict and severe penalty exacted by their priests. For such is the influence of the Priests over their flock, that they not only cause the Relations of such a church until he previously undergoes a severe punishment, nor is he suffered to shew himself at any of the grand spectacles which occasionally take place.

A main reason why the Roman Catholics are less addicted to perjury is the terror of confession. They are taught to believe that if they do not confess all to the Priest their souls cannot be saved and by confessing at Perjury certain penalties are inflicted.

Until therefore the Christians of the Reformed religion have some strong conducement to attend to the sacredness of an oath they will in that point be far behind the Roman Catholics and I know of nothing so likely to conduce to that end as a catechismal sxplanation of so essential a point.

I understand it to have been stated that there were some years ago as many as three hundred and forty two thousand Protestant Christians within His Majesty's dependencies on this Island. If by that declaration are meant all those who have been Baptized as such, it may possibly have been the case altho in a population which is supposed not to amount to a million the alleged number independent of the Roman Catholic Christians (which are estimated at ninety fourthousand appears conisderable).

But we must not be deceived by numbers, as to real Christians it may be doubted whether there ever were a hundredth part of those which make so gratifying an appearnace on paper.

Perhaps, one of the nominal Christians there are now of adults as many as ever, and whenever a Baptismal visitation takes place in the Corles as was forermly adopted by the Dutch Government, and once or twice during Mr. North's Government, there will be no diminution of Christian children.

This readiness for Christian Baptism is not to be ascribed to vital Christianity in the parents of those children but to a principle of policy.

According to the Dutch Law as it existed and still exists here, no Cingalese whatsoever can claim inheritance in a court of Justice with success, unless the parents had been married according to the Christian mode. If the parents were married according to what is called the Cingalese he is in the eye of the law a bastard.

It is natural therefore for the Cingalese who have or are likely to have any property so far as to embrace Christianity, as to attend to those ordinances which ensure secular advantages.

This mode may perhaps in its effect be called indirect coercion, but as it extends but little further than the aforementioned threshohld of Christianity of Onus if any there be sits not heavy on them.

I mean not to assert by this, that the Natives have any strong prejudice against Christianity but on the other hand, think that whenever it shall be feasible to afford them a number of zealous and able Instructors in the theory and practice of Christianity every success may reasonably be expected.

It appears to me that this cannot be affected but through the means of native teachers assisted by the Cingalese press, strongly

and liberally supported by Government and countenanced by their own chiefs.

It must be a work of time to prepare and provide such a number of native teachers sufficient to accomplish an object so importantr Then and not till then will the natives feel the power of Christian principles in their hearts, then only will they feel that by professing themselves Christians they contract a tacit obligation to be more exemplary in their conduct and to live by a higher standard.

True it is that the Higher class of Cingalese exhibit an aptness and desire of learning which might be reckoned a credit to boys of any nation but it is not religious learning that they covet it is that sort of learning that will ensure these stiuations under Government, and that will make them appear wise and consequential in the eyes of their own countrymen, it is the title, the power the ornament of the dress of Authority, it is for these that the emulous Cingalese labours to acquire the knowledge of the English language to speak it with ease, and to write it with correctness that in the wisdom which they wish to acquire, but they seek out that wisdom which is to make them wise until salvation.

Those of the higher class, the Modeliars, never were hearty in entering within the Christian pale, nor inclined to suffer others so to do, but who were it not for the example of the Modeliars would be ornament to a Christian community. The reason is evident, their fathers and forefathers were in the condition of their calling themsleves Christians promoted to different services under the Dutch government. But which of the Modeliars even of Colombo. was ever converted to Christianity which of them has not even this day the molten image of Buddha in his house to which they visited their children to make obeisance and say "Thou art my God."

The Modeliars to whom I particularly allude are those of the older sort and who were bred up under the Dutch Government, they are the strong barrier against the promulgation of Christianity, and like the Brahmins on the Coast say "Stand by I am greater than thou."

I have heard of a Modeliar who styled himself a Christain refuse to, sit at the dinner Table with one of the lower cast.

It must be admitted that so long as schools were supported the Modeliars were in some degree overaid, and did not openly show anti-Christian principles, tho they at all times have shewed their disregard of Christianity, by attending the Buddhist festivals, by repairing publicly to the Temple of Kandy.

Since the arrival of the English the native chiefs, from perceiving their new masters to be less particular, have shewed more openly the cloven foot and have even publicly depended Heathensim.

I have been informed by Mr. Armour that some of the children at the English Seminary were instructed by their parents to request Mr. Armour not to perplex them with the Bible and Catechisms but to teach them to speak, write and translate English.

Nothing in more certain than that Your Excellency, by curbing the oppressive sway of the Modeliars and by not acceding to their request that Education at the High School of Colombo should be confined to their class alone has done more good to the interests of Christianity than has been done for a century before.

Our countrymen in England informed by late publication that the Cingalese are free from bigotry, and in this point, they are rightly informed. They will tell you that they can join two things which no believe to be incompatible that they believe both in Christ and Budda surely this pliability tends to make their case in one point of view more unvfaourable. It is a proof of their instability and that example with them has more weight than precept, and whose example will they so readily follow as that of their own Modeliars? Of those Modeliars instead of preventing the Priests of Buddu from establishing themselves in a Christian village, would even encourag them in erecting and keeping up what they call their Bana Mandoe.

Since Your Excellency's arrival I believe that a great part of those chiefs to whom you have given appointments were brought up at the Colombo Seminary and I have consequently more silence in them than in others.

It is in the power of the Modeliars to contribute very essentially to the cuase of Christianity and I understand from the Dutch Clergyman the Reverend Mr. Giffening, who preaches alternately in Cingalese and Dutch, that since the re-establishment of the schools some of the Modeliars and their family make their appearance occasionally at church.

The person whom Your Excellency judiciously selected as the Maha Modeliar will in all probability be of considerable service to the Christian cause. For whether, he be as complete a Budhist as his predecessor and some of his family, or whether he be a sincere Christian there is no doubt and I have every confidence in the pledge which he gives that he will do the utmost of his power to forward the views of Government in the support of the Christian schools.

It is a subject of some surprise to me that those Cingalese who were taught English at the Seminary and who will be scholars, were in the habit of attending the English Divine service have in no instance attended after they left the school, but from some enquiry which I have recently made, I am led to think that altho Lukewarmness may have some share in the omission pride is at the bottom of it they don't like to sit in the same seats where the boys sit.

I have it therefore in contemplation with Your Excellency's approbation to appropriate and fit up some seats for the adult Cingalese.

As the attainment of the English language by the Cingalese would be a main assistance for acquiring a knowledge of vital Christianity I hope that hereafter the means of Instruction in that language, will be enlarged.

Notwithstanding the temptation of emolument and Rank which Your Excellency in prospect commissioned me to hold out to obtain number at the Seminary, if they would undertake the study of divinity for the purpose of afterwards becoming preachers, not one of Modeliar family has come forward, but I apprehend Your Excellency can in some degree divine the cause.

There are however two of the Vellala cast at the school, and nearly adult, who have accepted the offer and they received the sacrement the Sunday before last along with the English Communicant, and I trust the example will be shortly followed by more.

The Cingalese boys who are catechised by me at least one Sunday in every month go through it in the most correct manner, I ever witnessed, and far surpass the children of Europeans from the orphan school.

Allow me to press on Your Excellency's attention to a very great want of English prayer books and Bibles and spelling books, religious tracts, and concise treaties on Geography.

I now came to the part of the regenerated schools which expect back pay. That charge including Mr. Armours, expences on his late visitation and six months arrears to the keeper of the Registers or Thombo holders will according to my plan not exceed one thousand and eighty three Rix Dollars as per list which accompanies this.

The probable expence for the current year (without including the salary of the principal of schools and any other of His Majesty's servants whom you may select to act with him will amount to the monthly sums, if we include the proposition of Christian David of Jaffna as by his letter herewith sent.

The Colombo	Schools	..	1206
Galle	-do-	..	269
Matura	-do-	..	212
Calpentyn	-do-	..	41
Trincomali	-do-	..	93
Jaffna	-do-	..	463
	Rix Dollars	..	2284

Nothing has yet been done as to the narrow districts of Chilaw, Putlam, and Manar, the former schoolmasters totally unfit. In the above three districts the Roman Catholics prevail and to the number of ten thouand.

January, 8th 1810.

I am,
Your Excellency's respectful humble servant,
(*Signed*) T. I. TWISLETON,
Chaplain to Govt. and principal of schools.

The names of the schools now existing in the province of Colombo together with arrears to pay to which they are entitled.

			Amount
Millagry	..	Sis months a Re Dol. ..	48
Morottoe	..	Four months a 8 R.D. ..	32
Payagelle	..	Four -do- ..	32
Maggonne	..	Four -do- ..	32

Berberyn	..	Six -do- ..	48
Kehelwatte	..	Six -do- ..	48
Kotalawell	..	Four -do- ..	32
Maharre	..	Three -do- ..	24
Mapittigamme	..	Four -do- ..	32
Tillepattere	..	Three -do- ..	24
Wellegampettie	..	Two -do- ..	16
Dandoogam	..	Two -do- ..	16
Wolfendal	..	Four -do- ..	32
Modereh	..	Three -do- ..	24
Pilipancara	..	Three -do- ..	24
Bolawelane	..	Three -do- ..	24
Galkiess	..	The 3rd master only 3 months — 5 R.D. ..	15
Waddove	..	Two months — 8 R.D. ..	16
Deagam	..	Two -do- ..	16
Caltura River	..	Two -do- ..	16
Talangamme	..	Three -do- ..	24
Nagama	..	Three -do- ..	24
Kalany	..	Three -do- ..	24
Welesera	..	Two -do- ..	16
Ooduwera	..	Two -do- ..	16
Pantura	..	Two -do- ..	16
Thambo holder	..	Six months @ 5 R.D. ..	150
Mr. Armour's visitation expences		..	262
		Total Rix Dollars ..	1083

January the 8th 1810

Signed T. J. TWISLETON.

Province of Colombo

List of Schools to commence pay on 1st January 1810 as fixed Establishments.

Weskadwe	..	— 8 R.D.	8
Wolfendaal	..	„	8
Colpitty	..	„	8
Galkiess	..	„	8
Morrottoe	..	„	8
Pantura	..	„	8
Wadduwa	..	„	8

Caltura River ..	@ 8 R.D.		8
Caltura Gravett ..	„		8
Paya gelle ..	„		8
Maggonne ..	„		8
Barberyn ..	„		8
Alican ..	„		8
Meigam ..	„		8
Badagodoe ..	„		8
Wellpenne ..	„		8
Nauntodowe ..	„		8
Deaganne ..	„		8
Oedoewara ..	„		8
Horena ..	„		8
Kamahtenne ..	„		8
Cottah ..	„		8
Talangamme ..	„		8
Kohelawatte ..	„		8
Kotelawella ..	„		8
Navegam ..	„		8
Hangwelle ..	„		8
Tellepattore ..	„		8
Wellereage ..	„		8
Mapittigamme ..	„		8
Kalany ..	„		8
Maharre ..	„		8
Passbetaal ..	„		8
Wellesera ..	„		8
Welligampittia ..	„		8
Wellikodde ..	„		8
Mockelangannie ..	„		8
Manuangodoe ..	„		8
Dadoogam ..	„		8
Chenampitia ..	„		8
Modere ..	„		8
Bolawalane ..	„		8
Moderawelle ..	„		8
Neville ..	„		8
Kotogodoe ..	„		8
	Carried over Rix Dollars..		368

	Brought Forward ..	368
2 Malabar Schools @ 8 R. Ds.		16
6 Catechist masters @ 15		90
1 Thombo holder		25
2 Malabar Proponent wearing European dress 50 R.D....		100
2 Cingalese -do- ..		100
2 Cingalese -do- not wearing-do-3		60
		759
Total monthly Expences of Mr. Armour's school ..		447
Total R.Ds. ..		1,206

Galle Schools

23 schools @ 8 R.D.	184
1 proponent	30
2 Catechists and master at 6 R.D.	30
1 Thombo holder	25
Total R.D.s ..	269

Matura Schools

19 Schools — R.D.	152
1 proponenet	30
2 catechist @ 15 R.D.	30
Total R.D. ..	212

Calpentyn Schools

2 Schools @ 8R.D.	16
Protector and catechist I master	25
Total Rix Dollars ..	41

Trincomale

6 schools	48
1 catechist	15
1 proponent	30
Total Rix Drs. ..	90

Jaffna

Mr. Palms school at Tilppuley ..	..	..	30
English and Malabar School	1 master ..	..	30
-do-	2nd master	..	20
36 schools @ 8 R. Drs	.. ..	..	288
Christian David Proponent and superintendent		..	50
2 catechist Masters @ 15 R.D.	..	..	30
Tombo holders ..	.. ..	..	15
	Total R.Drs.	..	463

General Abstract

Colombo Schools ..	.. ..	..	1,206
Galle -do- ..	.. ..	..	269
Matura -do- ..	.. ..	..	212
Calpentyn -do- ..	.. ..	..	41
Trincomale -do- ..	.. ..	..	93
Jaffna -do- ..	.. ..	..	463
	Monthly grand Total R.D.	..	2,284

Salary of the Principal of all the schools per mensem.

(*Signed*) T. I. TWISLETON,
Principal of Schools.

January 8th,
1810.

Resolved

That the arrears for the year 1809 be paid and that the Establishment be completed as soon as many be paid according to the schedule annexed to Mr. Twisleton's report until His Majesty's pleasure on the subject shall be communicated.

A true extract,
EDEN,
Sect. to the Council.

C.O. 54/41

Admiralty Office,
2nd August, 1811.

Robert Peel Esqr.
Sir,

The Earl of Liverpool having by his letter of the 25th of last month, signified to my Lords Commissioners of the Admiralty the pleasure of His Royal Highness The prince of Regent, that a ship of War should be appointed to convey Major General Brownrigg with his family and suite to the Island of Ceylon of which belong he has been appointed Governor and Commander in chief; I have received thier Lordships' Command to acquaint you, for Lord Liverpool's information, that a ship will be appointed to perform this service accordingly.

I am,
Sir,
Your most Obedient
Humble Servant

C.O. 54/41

Twickenham 14th July 1811
(Private)

My dear Kerr,

In deference to General Brownrigg's request, which you did me the honor to Communicate, I lose no time in requesting you will submit to him the little information memory enables me to supply, as to the number of protestants (exclusive of Troops) in the four districts of Ceylon as to the schools and charitable institutions in each, and any Ideas as to the proper Church Establishment for the Island. By the principal districts of Ceylon the General of course means those of Colombo-Galle, Jaffnapatam and Trincomalee. It must be recalled that the first & second of these divisions are principally inhabited by Singalese, and the other two by Malabars. Respecting the latter I cannot speak from personal knowledge, never having visited those parts of the Island. Any idea that the protestant Religion may without difficulty, and certainly without danger, be very generally dispered among the Natives is therefore

most applicable to its indigenous Inhabitants—the worshippers of Bhudu—in what degree it applies to the Malabars, your own observation renders you more capable of deciding than I can be—A large portion of the latter however are known to be Christians, and it is therefore not impossible that the remainder might gradually become so.

In no part of the East have such effecutal measures been adopted for the introduction and propagation of Christianity as in Ceylon, we do the arguments that have been urged as to the impolicy, hazard and inefficacy of any attempt to make Converts on the Continenet of India, apply to the discreet use of such means as are in our favour for extending and perfecting as knowledge of that pure system of Religion which has been long familiar to a large portion of the most respectable part of the Community on Ceylon. The portuguese, who not only possessed the Coast but spread themselves over the whole exterior of the Country, rendered this Religion co-extensive with their Conquests, and made Catholic even of the Candian monarchs, one of whom by will bequeathed his Empire to the King of Portugal. Had the Viceroy from Lisbon not grossly abused the powers thus acquired over the natives, nothing could have shaken the stability of a Conquest which sway'd over the minds as well as the persons of those subdued, of the Influence of these primeval Conquerors of Ceylon the strongest proof remains in the prevalence of their Language and religion so long subsequent to their total expulsion. Happily the vestiges of the means they adopted for those purposes still remain as useful lessons to their successors. The schools established in every Considerable village in the Island, owe their origin to the Portuguese. The Dutch who followed them continued and improved the wise system of education they found established; tho' perhaps their zeal for the extension of Christianity carried them too far when they made its profession an indispensable qualification in those employ'd by Government even in the most trivial offices—In each of those schools there is a native master, whose employments to teach the children of the Village and the surrounding Country to read and write and to repeat by heart the Lords prayer and Belief with the Catechism. The master reads to them morning and evening a portion of scripture in the Language of the Country—It was the duty of the Clergymen to make frequent tours thro' the districts to

which they were attached, to visit the several schools, and to examine the children. They also preach'd sermons in the Singalese and Malabar Tongues and baptized and confirmed such as were brought to them for these purposes. The Moodliar or chief of the district, who was always a Christian, sent his children to this school, and his example was followed by the other native Head men and by all who aspired to any Employment under Government for themselves and their families, no doubt many nominally, from motives of interest, profess'd Christianity without renouncing their idolatrous Tenets and practices, but yet the large majority of native servants acting under the Dutch Governmnet, and who have continued to be employed by our own, were and are sincere in their profession of Faith, and as Christians prefer our dominion to that of the Candians. After the conquest of the Island by the British arms, and especially under the Governmnet of Mr. North, the utmost attention was given to the preservation of the schools, and to the culture of the protestant religion—In addition to the schools laready form'd, Mr. North established a seminary at Hulsdorp, near Colomo bo where the English language was taught, and where the principal Modeliars sent their sons to be instructed in the dialect of their new Conquerors. The young men educated at this school are now the interpreters of the supreme Court and of the provincial Courts some of them chiefs of districts—affording striking examples of nature and policy of this institution. At a time when the Government at Home were put out of humour by the large Bills drawn from Ceylon on the Treasury, Instructions were sent for suppressing these schools on the same score of expence, and Mr. North has the mortification to enforce orders which militated strongly against his own opinion. They were however carried into execution. School masters discarded, and the School Houses for want of repair suffered to go into decay. In this state of direct discouragement from government, I have seen a venerable school master Collecting the children of his hamlet under the mouldering walls of a delapidated school House, whose roof had fallen in, and gratuitously teaching them their prayers and Catechism in the open air—such is the force of virtuous Habits once acquired! You will see by the despatch referred you to in yesterdays letter, that this ill-judged instance of Retrenchment has been since abandoned, and that the village schools are once more, by the express directions of Lord Castlreagh, placed on their former schooling. The number of protestants in each district

or, in the far collectivity has never been ascertain'd that's I know of, but it may perhaps be effected for the object the General has in view to state that they are sufficiently numerous in the four principal districts to require the superintendent of one clergyman at least. Three of these districts—Colombo, Galle and Jaffna are very population by the encreased use of its Harbour for our navy, under the express recommendation of Admiral Drury as a preferable station to Prince of Wales' Island. Some idea of the population of e.g. Colombo district and of the extent to which the Catholic religion has been spread by its zealous and indefatigable priesthood may be formed by stating that to an address presented by the Catholics to Mr. A. Johnston on his leaving Colombo there was a subscription of twenty five thousand names—this was owing to his having promoted a more Complete Toleration of the Catholic form of worship than had been enjoyed under the Dutch Government. I think the protestant inhabitants of the same district cannot be reached at less than a fourth of the Catholics—and in round numbers about six thousand. Galle does not probably contain more than half this number. It is more in the vicinity of the Bhudist Temples, and the Bhudists as well as the Catholics have been allowed great latitude of worship under the English Administration, which they have not failed to turn to an increase of their Followers with as much success as the Catholic have done. Indeed there is striking resemblance in the outward Most Ceremonies of these two modes of worship in the Institutions of their Priesthood. Both aim at Captivating the imagination by picutres, pageantry, and the splender of processions, and it is also remarkable (if the one be not, as has been conjectured a corruptive of the other) that a practice so contrary to the impulses of our nature as monastic seclusion and celibacy should have been common to both. The tendency of the Catholics to support those of their ownpersuasion might possibly justify the discouragements with which the Dutch checked the growth of a religion which rendered their dominion less secure. The same objection, to the same extent at least, does not now exist, but for checking the progress of Buddhism in our Territories there seems to be better grounds Exclusive of its being a system of Idolatry and materialism revolting to our understanding religious feelings and principles, it is the establish'd religion of the Candians, and its followers will naturally be inclined to prefer that Government

with which it their mode of worship is identified and to join the Candians whenever they may attempt to invade our Territories. In the late Candian warfare the adherents of the Budhists to our Enemies was generally evident. The Priests of Bhudu all derive their appointments from Candy where the Terunansi or Head Priest resides, and thro' the medium of these Priests who are constanly going backwards and forwards from the different Temples to the Candian Territories, a Knowledge of all our political Transaction is obtained by the Court of Candy. Great part of the money collected by the priests is taken out of the circulation of the British Territories and spent in Candy. Indeed this observation applies equally to the Portuguese priests who after enriching themselves by the contributions of the Enthusiasts, they have made return to Goa with their acquired property and are replaced by a ready set of the same Fraternity.

The number of schools may be accurately ascertained by a reference to the vouchers attached to the monthly abstracts sent Home with the public accounts, which contain the names of every School master, his place or residence, and the salary paid him. I have already said that every village of any Singalese has its school House and school master. It may give the General some idea of their number by stating that in the road from Colombo to Galle, a distance of about 74 miles there are eight schools Establishments. The Charitable Institutions under Mr. North's Government were very extensive and liberal. They have been considerably circumscribed and the mode of administering relief to the poor altered by General Maitland. Mr. North placed himself at the Head of a Committee of Gentlemen who met every Sunday morning, after Church, heard the case of every distressed object that applied, and gave immediate relief to all who required it. This Committee corresponded with, and received reports from similar Committees established in the different districts under the superintendence of the principal servants of Government. These meetings were entirely done away by General Maitland, the rest part of the allowances to the poor withdrawn, and the distribution of what was reserved left to the sole management of one Gentlemen in Comombo, and of the Collective at the subordinate sttlements. This change of system left much to be supplied by individual charity, and no one was more ready than the Governor himself to relieving any case

of private distress, tho' it did not etner his views of policy to buthen the state with the charge of a regular pauper Establishment.

3. Taking into consideration the probable number of protestants, and of schools in which the elements of that religion are taught, and which require the superintending aid of the clergy, I do not think that less than six regular clergymen of the established church can be competent to the due performance of the duties required of these, two should be stationed at Colombo, two at Jaffna, one at Galle, and one at Trincomali-of the two at Colombo one should occasionally perform divine service at Caltura and at Negombo, of the two at Jaffna, one should occasionally officiate at Manar and Putalam.

The clergyman at Galle should do duty at times at Matura and Bellingham. The salaries and allowances of these gentlemen should be so ample as to make the appointments worthy the in place of men of liberal Education and irreprochable character. Such as to induce them to devote their whole time and Thought to the duties of their profession. It is of the utmost miportance that their conduct tho' be such as becomes to sancity of their office, and that they should teach by example, as well as by precept, without intending any allusion to the present chaplain, who has distinguished honor himself as an able and vigilant magistrate, I deprecate the combining of Civil and religious duties. There is enough to give full employment to the most intrepid, active and benevolent mind; in the functions peculiar to a minister of the respect in the country where not only those Educated in its Tenets are to be reminded of their duties and encouraged to perform them but where as many unenlightened minds are to be impressed with its doctrines, and led from over to Truth—Every clergyman who has the interest of Religion at Heart, and who wishes to render the services extensively useful, will devote some portion of the time to the acquisition of the languages of the country, so as to be able occasionally to preach in them. This is one of the principal means by which the Catholic Priests have made so many Converts, it was also the constant custom of the Dutch clergy in their tour through the district to deliver discourses at the School Houses and Churches in the Languages of the Country. Baldeus who was a dutch clergyman, is very elaborate in describing his preachings and the effect they produced. To the dutch the natives are intitled for an entire Translation of the New Testament and of the septuagint into the Singalese and Malabar languages. These, with the Catechism and several little religous Tracts were printed at Colombo at the expence of Government and circulated thro' the districts by Mr. North.

Besides the regular English chaplains I would recommend that means should be adopted for instructing a certain number of natives (selected from the children of the first class of Moodeliars) in the Christian religion with a view to their becoming permanent native ministers of the Sept. These children, after having acquired also they can be taught at Ceylon, should be sent then at the expence of Government and qualified to teach on their return. I prefer this plan to that of sending out an inferior order of clergy from Scotland as has been proposed. Such clergy would not consider themsleves stationary, and their desire to return to their native country might lead them to such emolument from however which would be incompatible with their professional avocations, on the contrary the young men I propose for the ministry would after being ordain'ed in England return to Ceylon to fix these and besides the influence which being of the same nation repeating the same language as those they preach to would give them, they would have all the support and influence which their connections with the civil chiefs of the districts would afford them. They would also after their return require much less salaries than ministers sent from Home.

I am aware that I have not furnished all the information which the General's queries called for, but I trust its paucity in this instance will not induce him to desist from Enquiring in any Topic relative to Ceylon where my means of answering them may be less imperfect and better suited to the strong inclination I feel to remember myself in any way sueful to him.

My Dear Kerr,
Your most sincerely,
J. TOLNFREY.

C.O. 54/60

King's House,
Colombo.
13th. June, 1816.

WILLIAM WILBERFORCE, Esqr., M/P.

Dear Sir,

I have very lately received in an Enclosure from my friend Sir Henry Calvert, a letter of yours addressed to Him upon the Subject of an Article in the Convention, by which the Dominion of the Kandyan Provinces was vested in the Sovereign of the British Empire.

I cannot disguise the pain and mortification I have felt, upon learning that such an erroneous interpretation as you describe should have been given to that Treaty, and that from our single word, inference should have been drawn, in direct contradiction to the whole tenour of those princip'les upon which my Government of this Island has been invariably conducted.

I am however much gratified and consoled by the manner in which you have communicated this painful intelligence; for I see that you have yourself put the just and liberal construction upon my Words, and you offer me through the medium of your correspondence the most effectual method of removing a misconception so injurious to my character.

I with pleasure avail myself of your desire I should see your letter to Sir. Henry Clavert, and consider it is an invitation to address my Answer directly to yourself.

I reflect also now with much satisfaction upon my having even anticipated this Correspondence, by a letter which I did myself the Honour to write to you on the 22nd. of last July, upon the Subject of our Religious progress in the Island.

No part of the Statement you have heard has given me such astonishment, as that in which it is said that what is termed the Antichristian Sense of the Word "inviolable" has been attached to it in this Island.

The term was certainly wrong, and although nothing more was meant by it, than a compleat security from any kind of Violence to the Budha Worship, and a full protection to thier religious

property; yet if it has been misunderstood anywhere, I sincerely regret that it was ever adopted.

But assuredly the last place in which I expected to hear of such a misconception was the Island of Ceylon.

I have been here now more than four Years, and I may venture to assert without fear of Contradiction that the Chief Objects of my Government, have been the Religious and Moral improvement of the People, and the propagation of the Gospel.

As I am far from wishing to depreciate the proceedings of others or to boast of my own, and as I am most reluctant to detail the measures that I have adopted for the advancement of Christianity; I must as my Motives are purely defensive, entreat some indulgence for any thing I may be led to say on this subject, and I take the liberty to request of you to consider what follows as communicated in Confidence.

Certain it is that when I came here little attention was generally paid to Religion, and even the Public Worship had been most indifferently attended in the Church of Colombo. In no other place through out the Island was there a semblance of publick Worship among the English Inhabitants of the Settlement.

The Church at Colombo soon became too small for the Congregation which rapidly increased after my arrival, and in some degrees I may venture to surmize, owing to the Example of my constant attendance.

I therefore enlarged the Church considerably, and fitted it up handsomely with many New Pews and Seats for the English and Native Inhabitants.

The Congregation is now numerous and the Church is equal to their accommodation—The Communicants also at the Sacrement bear such a proprtion to the whole Number, as would make a respectable appearance in any Church in England.

I have already acquainted you in a former letter with my having built a Church and founded a School at Colombo for a Malabar Protestant Congregation, who contributed a part of the Expence by a Voluntary Subscription.

Another and a larger Church for the Potrugese Protestants is nearly finished, by a Subscription to which I gave a personal donation, as well as the publick aid of Government.

I rebuilt a very large Publick School for the instruction of Natives which had been suffered nearly to fall to the ground, and I raised a handsome Military School upon the Site of a Dutch School, which was little better than a Ruin., and had been converted to the purpose of a Native military Hospital.

The Wesleyan Missionaries have been enabled by a Public Subscription which I most heartily supported, to purchase an extensive piece of Ground in Colombo, upon which they have erected a spacious place of Worship, a dwelling House, and a large range of Buildings, in which they have three Printing Presses, and now Print the Cingalese New Testament for the Bible Society, as well as Tracts for their own use.

Many of the Native Protestant Churches in the Neighbourhood of Colombo are now under repair, and one at Galkissa near the Government Country residence of Mout Lavinia, has been rebuilt at my sole Expence.

At Trincomalee I had caused a Church to be Built, but it was unfortunately blown down in a tempest when on the point of being finished; and another is now to be erected in a more sheltered Situation within the Fort.

In the mean while the Chaplain who is resident at Trincomalee, regularly officiates in an appropriate Building.

At Jaffna another regular English Chaplain celebrates Divine Service in the Dutch Church, and at Galle the Service is performed by one of Weslyan Missionaries.

When I came to Ceylon there was no Publick Worship for an English Congregation in any of those places except Colombo.

The old Dutch Churches at Mannar, Batticaloa, and Matura which have been put to the use of Store Houses, have been completely repaired, and restored to the purpose of Christian Worship.

Just before my arrival an attempt had been made to found a Bible Society at Colombo—but if failed—as soon as the proposal was made to me, I seconded it with so much Warmth, that it was immediately established and supported by a very 'general Subscription—I have given it every Support in my Power both by personal attendence, never failing to preside at the Committees, whatever

might be my business engagements; and by every Publick Aid that Government could afford, such as Printing before their own Press was erected, thereby giving the Society a Suite of Rooms for their Printing Office, repository for Books & C.—But upon this Subject I will not dwell, as I may refer you to Reports of that Society, which will shew how much the cause of Christianity has been Promoted, and is likely to be still further advanced by their Institution. I can only assure you that I have never omitted to attend any one of their Meetings unless when I was absolutely prevented by illness.

In my letter of last July I mentioned the assistance that I was deriving from the Labours of five Wesleyan Missionaries, and I should with pleasure recur to the topic of their good conduct, because it has not disappointed my Warmest Expectations; but my present object is rather to shew what my own behaviour has been to them, and I beg of you to request any of your Friends, who may have formed an erroneous Notion of my Measures, to consider whether I have acted towards these Missionaries like a Man who was indifferent to the propagation of the Gospel which they came to preach, still more, like one who would go the Criminal length of excluding Christianity from any part of the Island under my Government, by a Solemn Treaty. When I heard of the arrival of these Gentlemen at Galle, I gave directions for their being lodged in the Government House, where a Table was kept for them during their Stay—I sent down one of the Colonial Chaplains directly to see them, to enquire into their Views and to consult with them, how I could best promote their intentions. I could not undertake to give them pecuniary Support from Government, unless I might be remunerated by their undertaking some specific Service. I proposed that they should undertake the Instruction of Native Children, and wehn I learned from the Chaplains Report, that they considered such an Employ not incompatible with their Mission, I did not hesitate to grant a regular Salary to each.

I should with pleasure dwell upon the success of this measure, but not to add to a Letter which is already running into unreasonable length; I will again refer you to the Reports of our Bible Society, in which you will find some interesting particulars on the subject of schools.

There is one at Galle in which many Children are maintained as well as instructed, under the Superintendence of a Lady, who is remarkable for Her Activity and benevolence—It had been supported till lately by Voluntary Subscriptions alone, but the Children admitted has so much encreased, that I have now authorized an allowance of 100 Rix Dollars a month or 100 Guineas a year towards its Support.

At Jaffna I founded a School for the board and Maintenance of Malabar Youth, who should be educated for Ministers and School Masters, and I cannot refrain from enclosing a Report upon that and another Malabar School at Colombo, which my Chaplain has just received from the Native Preacher, who superintends them, Mr. Christian David, a Native Malabar, who was himself brought up in the Christian Relgion by the Venerable Schwartz.

When a foreign Missionary, an American came to the Island in 1813, His reception was such as to produce a Letter of thanks from the American Board of Commissioners for foreign Missions, a Copy of which I enclose—I will not enlarge on this Subject, except merely to state that during the Stay of that Missionary in Ceylon, I was placed in a very delicate Situation, for I had reasons to apprehend that my protection of American Missionaries, might involve me in some embarassment with the East India Company's Governments.

The five American Missionaries announced in the Commissioners Letter are arrived, and I have just acceded to their request of establishing themeslves in Jaffna, the Northern Province of this Island.

It has been a matter of peculiar Satisfaction to me that I have seen under my Government, Wesleyans, Presbyterians and Baptists uniting with the regular Clergy of the Church of England, in Preaching the Gospel of our Saviour—Can it be supposed that when a New Field was opened for propagating our Holy Religion, I should at once bar the Gate against the introduction of the Christian Faith, that in any part of this Island Christianity should alone be deprived of a right to toleration, and that I should stipulate not for protection of Budha, but exclusion of Christ? Be assured my Dear Sir, I never entered into such a strange engagement, nor was any Article in the Kandyan Convention ever so understood by either of the Contracting Parties.

The Word "inviolable" has been rendered into Cingalese by a Phrase signifying literally "not to be broken down" and so the Kandyan clearly received the Cluase; they considered that I had covenanted not to break down, i.e. over turn their Religion—I have already informed them of my intention to establish a School for teaching English in Kandy, and they have given their decided approbation to the measure.

I believe at present the most Sanguine Missionaries in India consider that instructing the Native Youth is the surest means of spreading the Gospel.

I have had no proposal yet from any Missionary to go into the Kandyan Provinces, and to say the truth, I believe there is no part of India where at present a Mission would in all likelihood be.more unpromising.

The Kandyan have for three centuries maintained a barbarous independence by the great natural strength of their Extraordinary Country, and a systematic exclusion of all Europeans, scarce allowing the last intercousre in Peace, and always displaying the most rancorous Hostility in War—They are extremely ignorant and superstitious, and consequently the Power of their Priesthood s considerable.

In the Town of Kandy and its immediate Neighbourhood, the Priests form a very large part of the population—And there are no less than fifteen Wiharees or Budha Temples, besides four Dewales or Temples dedicated to Heathen Deities, supposed to be the Authors of Good or Evil in this Life.

The good uderstainding that at present subsists between our Countrymen and the Kandyan will it is be hoped at no distant period, lead to an opening for great Religious and Moral improvement, in a Country which has for Ages been consigned to barbarous ignorance—But hasty or injudicious attempts at the Commencement of our friednly Connection, might do serious Mischief, and much retard the great Work of Conversion.

If ever there was a Situation in which a Political Union with a New and Strange People, demanded caution and discretion in adopting measures likely to offend their prejudices and Superstition, my present relations to the Kandyan Nation assurdely require circumspection and prudence.

If I appear at first slow in my Efforts, I entreat you to believe that I am not the less sincere in my desire to see the blessings of Christianity diffused among the lately acquired Subjects of Great Britain.

It is not that my Zeal for the propagation of the Gospel has abated, but the peculiar circumstances of the case compel me to deliberate upon the steps that I am to take—But if the general Character of the Kandyans is at present unfavourable to Missionary operations, there is one Superstitious Notion prevalent among them of a promising Nature. It is currently received that there existed a close connection between the Independence of the Kandyan Kingdom and the Reign of Buddhism. Budha it is believed had engaged to protect their Monarchy against all foreign Power or influence; but they are now become the Subjects of an European Prince, the promise is violated, and reliance upon Budha is at an End.

I do indeed my Dear Sir, look forward with anxious hope to the time, when after a mutual Confidence has been connected between the British Government and our Kandyan Subjects, a better system of Education, and an effectual Introduction of the Gospel, will produce the downfall of Buddhist Superstition and of the still more Vile and degrading Idolatory of Demon Worship.

In the meanwhile I lay my Claim on your Justice and Candour, to interfere between my reputaion and those who calumnists or misapprehend my measures.

Let not my Character suffer in the Eyes of my Countrymen by rash inferences, drawn from a Solitary fact, or an insulated expression.

The fair test of my Principles is the general tanour of my Condcut and Government, and I entreat of you to believe, that however imperious circumstances may prescribe caution and circumspection, I shall never cease while I am entrusted with an Indian Government, to give a strenous Support to the Propagation of the Gospel.

I have the Honour to be etc.

(*Signed*) ROBT. BROWNRIGG

"To His Excellency,
General Sir Robert Brownrigg,
Bart. and K.C.B. Governor of the Island of Ceylon,
&c. &c. &c.

"MAY IT PLEASE YOUR EXCELLENCY,

"We have learned with the most sincere concern, that this favoured Colony is likely very soon to be deprived of your Excellency's residence and paternal government; an event, which we beg leave to say will be very sensibly felt, not only by ourselves, but by every member of our Mission family, resident in the Island. Previous to your Excellency's departure, we feel particularly desirous of communicating some additional assurance, that every respectful feeling of esteem and gratitude which we have had the honour and happiness to cherish in our hearts towards your Excellency' from our first arrival in the Island, continues unalterably the same, with the exception, that succeeding occurrences have tended very greatly to increase and strengthen them; and we earnestly intreat you will favourably receive this as our humble apology for troubling you on this trying occasion.

"We are indeed, sorry that, in consequence of our members being so widely dispersed over the Colony, most of them will necessarily be deprived of the happiness of uniting with us at this time; yet such is our union and oneness of feeling, especially in the grateful, respectful esteem we ever feell for your Excellency, that we beg as an additional favour, you will kindly allow us to include all their names with those of our own.

"As this may be the last opportunity we shall ever be favoured with of addressing ourselves to Your Excellency in this country, we wish to record in the most lasting manner possible, that your condescending, kind, and friendly demeanour towards us, during the whole of our residence in this Island, has invariably been such as to render your Excellency's name and government ever dear to us all; and we feel assured, that neither time nor circumstances will ever erase from our hearts those grateful feelings which have been created by unnumbered acts of voluntary kindness. It would be exceedingly difficult for us to retrace minutely the many pleasing occurrences to which we now refer, and which, by your Excellency's kind influence, have continued to accompany our efforts from the

commencement of our Mission; yet we frequently recur to them with pleasure and delight; and the recollection of the many past favours which we have received, fills our hearts with the sincerest gratitude, and naturally excites in our minds very anxious feelings at the prospect of your Excellency's approaching departure. Notwithstanding, however, we shall, to the latest period, feel a gratifying pleasure in associating your Excellency's name with the success which has hitherto blessed our labours in Ceylon. We must beg your condescending indulgence for the freedom we take, in expressing our sentiments in so familiar a manner; but almost every thing connected with present circumstances gives rise to reflections in our minds, which are exceedingly difficult to be expressed.

"Before we conlcude our present communication, we cannot deny ourselves the pleasure of presenting to your Excellency our sincerest congratulations upon the great and lasting satisfaction it must afford you when retiring from the Colony, to leave it in so tranquil and improving a state; not but that your Excellency has had difficulties to contend with, and difficulties of the most trying and painful nature; yet, by the continued smile of a kind Providence upon your great and persevering exertions, the disquietude that threatened us is completely calmed, and we not only enjoy peace and quiet in all our borders, but so far as our knowledge of the state of the Colony extends, the cheering countenance of civil and commercial interests, and much moral and religious improvement; but here we can speak with more confidence, and from our peculiar situation, reserve would ill become us.

"From the most correct accounts we have been able to collect it appears that even the nominal profession of Christianity was but in a languid state among the natives, on your Excellency's arrival in this Island. The opportunities of imporvement, and the means of instruction for the native population, were exceedingly inadequate, and by no means answerable to the claims they had upon the attention of the Christian world; circumstances which, wherever they exist, will be lamented by reflecting minds. But the period to which we now refer, was a happy era to the native inhabitants of Ceylon. The first great and effecutal attempt that was made in their behalf, was the establishment of the Auxiliary Bible Society under your Excellency's immediate patronage and support, for the

purpose of publishing the Sacred Scriptures in their own languages. The Society has been enabled to extend its active and spirited operation into almost evey part of the Island. It has already sent abroad about 3000 copies of the New Testament; and 3500 more will shortly be ready for publication. In addition to this, it has printed about 22,000 copies of smaller works, extracted from the Scriptures, which have been every where distributed. Hence, not a town, not a village, and, in some districts, scarcely a family but has experienced its good effects. Such efforts, when viewed in connection with other benevolent and Christian exertions, such as, the repairing and erection of large and convenient schools in the most populous neighbourhoods, for the instruction of the native youth; together with the erection of a number of commodious places of worship for the accommodation of the native Christians, to excite and encourage among them an increased attention to the visible forms of Christian devotion; must place in a very pleasing light your Excellency's ever watchful care and anxious concern for the moral and religious improvement of the inhabitants of the large Island: And we cannot but add our sincerest wishes that those plans so well laid down, and so prosperously begun, may be fully accomplished; and this we are confident will call forth the thanks giving of generations yet unborn.

"But we must again beg your Excellency's kind indulgence while we mention another interesting fact closely connected with the improvements, moral and religious, which, for several years, have been going on under your government. We now refer to the liberal sanction and extensive countenance which the cause of Christian Missions has invariably met with your Excellency; and it is only from a fear of being tedious, that we deny ourselves the pleasure of taking such a view of this subject as we conceive it highly deserves. When our Mission arrived in this Island, we laboured under some of the most painful disadvantages. The loss of our venerable leader, the Rev. Dr. Coke, was an event of itself almost sufficient to have discouraged us from proceeding in our work, considering its arduous nature, and our great want of experience for such an undertaking—And not having anticipated such an event, we were necessarily unprepared to meet it. Thus situated, we landed in Ceylon; but though strangers, with little to recommend us, except the goodness of the cause in which we

had embarked, your Excellency honoured us with the most condescending welcome in the Colony; pointed out to us our respective spheres of labour, and at the same time favoured us with may other encouragements which we cannot now enumerate, but which wll ever live in our grateful remembrances.

"After a trial of several years under such favourable circumstances, it is very natural to expect that considerable success would have resulted from our attempts. On this head we have met with several things which have been cause of regret, and which, perhaps, had it been in our power, we should have ordered otherwise; notwithstanding, it is with pleasure we can state that we have had to encounter nothing hitherto, in any of our operations, that had amounted to a discouragement, but, on the contrary, we can assure your Excellency that we have met with many things to encourage us, and to satisfy our minds that our undertaking is approved of by the great Head of the Church. Hence we feel as much encouraged to prosecute our work as ever we did. We have now fourteen Missionaries resident on the Island, besides several interesting young men, both native and country-born, who promise to be very useful. Several of our brethren have attained a competent knowledge of the native languages, and are devoting almost their whole attention to the improvement of the natives, by preaching to them, and instructing them both in public and from house to house. They also spend much of their time in making useful and necessary translations either of the Sacred Scriptures, or of little works of a religious kind. We hope also that the literature of the Island will, ere long, be considerably advanced by their publications, both of Dictionaries, and Grammers of the language, as well as some translations of the native books which are in a state of forwardness, but which have never yet appeared in any European language. As our great object is to instruct the natives in the principles of Christianity, we endeavour to make all our pursuits subserve this desirable end: and as our holy religion can only be properly embraced by the natives of India from the clearest conviction of its great superiority over every other religious system, we are sensible that these changes can only be accomplished, under a Divine direction, by the regular diffusion of instruction among them. This persuasion led us some time back to resolve upon the

establishment of Chrisitan schools, to bring forward the children in the knowledge of thier own language; and in a considerable number of these schools, the English language is taught with the most flattering success. But while we endeavour to make the rising generation acquainted with the first rudiments of learning, we study at the same time to accompany these instruction with such others of a religious kind, as we are convinced will answer the designs of our Mission. And on your Excellency's leaving the Colony, it may not be uninteresting to be infomred, that we have so far succeeded in these attempts, as to have established in different parts of the Island, about 72 schools, which include 4591 children, all under daily instruction; and every child thus instructed, is seen and examined by a Missionary, at least, once a month. **From this system of schools, conducted on such plans, the most moderate calculation will be in favour of their proving greatly beneficial, especially to the rising generation: and though it becomes us to speak with diffidence, when we pronounce an opinion on what is still future, we cannot but entertain the most pleasing anticipations of the result of such a combination of efforts as is now displayed in this Island by the Bible Society, Tract Societies, and Missionary Societies, all of which are actively employed in dispersing abroad the light of Divine truth, and helping forward the great attempt which contemplates nothing less than the complete triumph of our holy religion over every prevailing system of heathenisn.** It is an effect which is not confined to the Island of Ceylon. The spirit and disposition are predominant in almost the whole Christian world; and it will, we have no doubt, be a soothing reflection to your Excellency in a future day, that during your Excellency's residence and government in a heathen country, you had an opportunity of taking so public, so honourable, so Christian a part in the great work. May it please a merciful Providence to prolong your Excellency's continuance in this life for many years, and may your Excellency be favoured to hear from these distant regions, that every hope, every wish you may have found with respect to the moral and religious improvement of the native Singhalese, has been very abundantly accomplished.

"We shall now cease to recommend your Excellency, and also your amiable family, to the continued protection of a kind Providence when on the great deep; and shall constantly implore Him

who has the uncontrolled command of winds and seas, graciously to vouch safe every blessing and protection necessary both for a safe and pleasant voyage; and we beg to repeat the assurance that the most grateful and respectful esteem of our whole Mission, will ever continue to accompany your Excellency's name.

"Repeating our intreaty that you will excuse our troubling you at so great a length, we have the honour to remain, with the greatest respect and esteem, your Excellency's greatly obliged, ever thankful, and ever humble servants.

"Signed on behalf of all the Wesleyan Missionaries in Ceylon,
"B. CLOUGH,
"G. ERSKINE."

"Mission-house, Colombo,
Jan. 25, 1820."

THE GOVERNEOR'S ANSWER

"*To the Brethren of the Wesleyan Mission.*

"Gentlemen,

"It is with a lively sense of satisfaction that I have received your respectful and affectionate Address.

"From the first moment of my entering upon the government of this Island, I considered the religious improvement of the people to be of paramount importance. It is, therefore, most gratifying to me to hear you, Gentlemen, who have devoted your lives to the promotion of Christianity, speak in high terms of my co-operation and to know that the measures of my government, in aid of your Missionary labours, have been sanctioned by the testimony of your warm approbation.

"On this ground nothing can be more acceptable to my feelings than your strong expressions of gratitude, however they may attribute to me a degree of merit which I am not entitled to claim. The chief ends that I have had in view, were the happiness of the people confided to my care, and the honour of my own country, to which I was responsible for the sacred trust.

"It was, therefore, my bounden duty to foster and encourage the attempt of those who came forward with their voluntary assistance towards both of these great objects, by communicating that which it is our glory to spread, as well as to enjoy, and labouring

to enlighten the people of this foreign land, by a diffusion of that religious knowledge, with which Providence has blessed our own.

"That I was influenced by motives of another kind, that I felt the full obligation of propagating, for its own sake, the Divine truth of that religion which has been throughout life the source of my consolation and hope, I would rather choose to be collected from my conduct, than received upon any assurance of my own professions.

"But it is unnecessary to dwell upon my sincere zeal for a wide extension of the Christian faith, as if it were independent of other motives; because it is, in fact, inseparably connected with the duties of my political office; it is the surest foundation upon which I could hope to build the permanent welfare and happiness of the people, whom I have been deputed to govern.

"It would be to me a subject of most afflicting regret, if I were to leave this Island, after presiding over it in the name of my king for almost eight years, without a conviction that some desirable improvement had been commenced under my temporary rule. I hope and trust that I may take my leave of Ceylon, without any cause for such a mortifying reflection; whatever may have been the progress hitherto, I confide in the goodness of Providence for producing hereafter, effects corresponding with my laborious and persevering exertions for the public good.

"If I were to quit my government without some public expression of my respect and esteem for the Brethren of the Wesleyan Mission, I should be insensible alike to the general claims of their meritorious conduct, and to the gratitude which I owe them for their zealous aid in promoting those objects which I had so much at heart.

"From the beginning, Gentelmen, of your settlement with a few Missionaries in this Island, until the present moment, when the number of your Brethren is augmented to fourteen, your exertions have been principlla directed in that course, which is, I think, for the attainment of your Christian purpose, the most seeure and direct.

"The numerous schools established under the vigilant superintendence of your Mission, forming a most extensive system of public education, cannot fail to producd a most beneficial effect upon the

morals and and habits of the rising generation. There can be no doubt that even among the native people who call themselves Christians, the earliest application of religious instruction will be most likely to make a deep impression upon the youthful mind, which has not been hardened by the prejudices and corruptions of a maturer age, and to convert a nominal profession into a sincere reception of the Christian faith. But when our observation is turned to that large part of the native population which yet wanders in hearthen darkness, the superior advantages of early education are still more striking and apparent.

"The native adult, who professes Christianity, is not unwilling to hear, though little disposed to retain lessons of religious and moral instruction.

"But avowed heathens are averse even from listening to the teacher, who would convince them of their errors. The strong hold of superstious idolatry is then only accessible by a pre-occupation of the children's minds with a better knowledge; and it is remarkable, that however the Budhist, or Hindoo may themselves revolt from the pious attempts of Missionary conversion, so desirous are they of improving their young families, that they gladly send them to the Wesleyan schools, and freely permit them to learn the first rudiments of Christianity. The prevailing wish also to have their sons acquire the English language as a means of advancement, stimulates this general disposition with the pówerful excitement of personal interest. This favourable state of opinion upon the subject of education, gives among all castes of natives a fair opening, of which the Wesleyan Mission has taken full advantage; and from their numerous schools it is but reasonable to expect the most beneficial results.

"The great influence of the press is exercised with more or less effect over every civilized country in Europe; but here where it was so much wanted, it was utterly unknown. It was rare that any publication ever appeared in a language intelligible to the people, except a Regulation of Government. The children had nothing to learn, their parents had nothing to read. But the Wesleyan Missionaries have established a press, from which there is such a continual issue of elementary works of devotion, morality, and science, that the native population is at length gradually admitted to a participation in the riches of European knowledge.

"The first and last object of human learning is the knowledge of salvation, attainable through the Holy Scriptures; and to that it is natural for a Missionary union to turn their chief attention, and apply their most strenuous efforts. Supported by the friends, and encouraged by the patronage of the Colombo Auxiliary Bible Society, it is from the Wesleyan press that the Scriptures are now given to the Singhalese, and will, ere long, there is reason to hope, be supplied in abundance to every native of Ceylon.

"Thus much I have said to shew the grounds for my belief, that this Island is lready much indebted, to the Wesleyan Mission: it will be still more indebted, when their system of education is completed, when a sufficient number of scholars have been trained up to superintend the pious work, and the Missionaries themselves can settle and live among the natives, converse freely with them in their own language, and give them all the benefit of present example, enforcing the pure doctrines and precepts of the Gospel.

"Now, Gentlemen, I take my leave of you, tanking, you for your kind assurance of esteem, as well as for your prayers for my safety: in return I iwsh you most sincerely an ample share of prosperity and happiness, with the fullest success in the great object of your Mission.

"That your efforts may be guided by Providence to a joyful termination, is indeed a wish that I shall always cherish with a warmth in proportion to the fervent interest which I feel, in whatever may contribute to the security, comfort, and blessing of the Island of Ceylon.

ROBERT BROWNRIGG.

King's House, Colombo,
Jan. 30, 1820.

CO. 54/77

King's House,
Colombo,
Oct. 10, 1820.

EARL BATHURST
My Lord,

I think it my duty to bring to your Lordship's notice the settlement of several American Missionaries about six in number in the Province of Jaffnapatam under the sanction of Sir Robert Brownrigg as reported by him to your Lordship, but in the policy of which measure I am unable to conceive; for I cannot eontemplate the necessity of having recourse to a foreign Nation for the instruction or conversion of our Indian subjects; while such exertions are making by the Church and Wesleyan Missionary societies of our own Country for these purposes. Not do I think it expedient or prudent to allow the subjects of a foreign state to gain that influence over the Minds of the Natives, which as their religious Instructors, these Men and their successors might in time acquire.

It appears the original number who came to Ceylon in 1815 had been refused admittance into the East-India Compnay's possessions, and if such a refusal was, as I concieve it, correct on political grounds their present settlement in the part of the Island most contiguous to India must be the contrary as giving a more ready means of access to the natives of the adjacent parts of the Coast of Coromandel, which the Missionaries are also endeavouring to augment by the use of a Printing Press.

Had a reference on the subject not been pending before your Lordship by Sir Robert Brownrigg's reports the last in date the 31st December 1819 (No. 383), I should not have hesitated to remove them from the Island at once, as at present I have disallowed the introduction of an Additional Number of the Mission in the capacity of a Printer and have given in answer to a Memorial from the Missionaries my reasons for so doing which your Lordship will find in the inclosed copy of my answer; and under the circumstances above stated I have to request your Lordship's Instructions on the subject.

I have the Honour to be
My Lord,
E. BARNES.

CO. 54/79

King's House,
Colombo,
3rd March, 1821.

EARL BATHUROT
My Lord,

I have the honour to transmit to Your Lordship two copies of a Statement relative to the Funds of the Colombo Auxiliary Bible Society, from which Your Lordship will perceive that the objects of that Institution were likely to be temporarily obstructed by a want of means.

Considering the translation of the Scriptures into Cingalese as an object highly worthy of the patronage of Government, I have thought it right to afford the Society such present aid as was in my power by advancing as a Loan Two Thousand Rix Dollars to enable its operation to proceed on condition of the same being repaid from its next Annual receipts. But I at the same time beg to suggest to your Lordship's consideration whether it may not be proper to make a grant of the Amount or such a larger sum as you may think expedient in aid of the complete translation of the Scriptures and in reference to the circumstacnes stated in their Appeal to the Public.

I have the honour to be etc.
E. BARNES.

CO. 54/86

King's House,
Colombo.
September 2, 1824.

To the Right Hon'ble The Earl Bathurst K.G.
My Lord,

It is with much regret that I have to communicate to Your Lordship the death of the Hon'ble and Venerable Dr. Twilseton Archdeacon of Colombo which occured on the 15th Ultimo at Hambantota, in the neighbourhood of which place, he had been for some days moving about with his Family on a party of recreation.

In pursuance otf ųe provisions contained in His Majesty's Letters Patent constituting the Archdeaconry I have nominated the Reverend Mr. Glenic the Senior Colonial Chaplain to perform the duties of the Archdeaconry while vacant, and he will while acting draw the salary of Archdeaconry from the commencement of the present month.

I have at the same time to remark that I have in so doing acted aggreable to the words of the Letters Patent in selecting "a direct Minister in Priest Orders" but that I may perhaps be questioned how far this may or not be at variance with the 126th Canon repecting Commisarys the Archdeacon being ex-officio the Bishop's Commisary here, and Mr. Glenic not being a Graduate of any University, which circumstances alone operates against my bringing that Clergyman to Your Lordships' notice as Candidate to succeed to the Vacancy at the same time that I transmit an application which I have received to that effect from the Reverend Mr. Garstin who arrived last year and is the Junior Chaplain.

I have assigned to the Reverend Mr. Garstin whom I have summoned to Colombo, the temporary charge of the Schools and the duties of the Assistant Chaplain to the Forces here, with the pay and Island Allowances of a Captain.

A question has arisen with respect to Mr. Glenic's nomination to the Situation of Acting Archdeacon being as to the rate of his payments to the Civil Fund, considering that it is unlikely he will retain the Salary of Two Thousand Pounds a Year for two Years, so as to entitle him to any benefit from the increase in his Subscription on the higher rate of Salary. This question however not having yet being reported on by the Committee of the Civil Fund I cannot make any final reference to Your Lordship on the subject of the Application made to me by Mr. Glenic.

I think it right on this occasion to bring to Your Lordship's notice a great deficiency which is felt in this place from the want of any person competent to afford to the children of the Middle Class of Inhabitants a tolerable education such as will qualify them for the duties of Clerks and Accountants, either in public or in individual employ. There was a person established here for some Years who though not fully what would be desired, was yet tolerably competent to the task required, but he having very recently died,

no one is to be found here to fill his place; and what I have very particularly to suggest to your Lordship is that a Clergyman of good character and proper qualifications capable of teaching English, Latin, the first principles of Mathematics and Book-keeping but with moderate views and expectation should be sent out as a Colonial Chaplain with a salary from Government not exceeding Two Hundred and Fifty or Three Hundred Pounds a Year. This he may almost to a certainty double by receipts from Scholars as I am informed that the deceased School master to whom I have alluded, received at the rate of Five Hundred Pounds a Year. This would secure a most important benefit to the rising generation of a class which cannot otherwise but be sunk in ignorance, and at a very small expense to Government, which would in my opinion be fully compensated by the addition of another Clergyman of the Established Church to the means of affording religious instruction to the population of the Island.

I have only proposed at present that one person of this description should be sent out to be fixed at Colombo, but it should hereafter be inclined to extend the advantges of the system to Galle.

I have already made an alteration in the general system of the Native Schools dispersed through the Southern Districts by abolishing the second School masters, intending that the saving thereby created should be applied to the education of a number of Youths sufficient for the future to supply a better description of Teachers for the Native Schools, which in every respect required attention, both as Seminaries, and as the depositaries of the Registers of Marriages in the Country.

I take this opportunity of mentioning that it having been intimated to me shortly after my arrival here and before the Act of Parliament rendering Titles unnecessary to Ordination in India had reached this, that the Lord Bishop of Calcutta had signified his wish to follow up the intentions of his Predecessor to confer Holy Orders on a Native Preacher several Years so employed in the Jaffna District by name Mr. Christian David, I did in order to allow of this wish being legally effected grant Mr. David a Title as Minister of the Church of St. John at Jaffna, with a salary of Two Hundered

Rix Dollars a Month, he having before received One Hundred Rix Dollars and he has since been in consequence admitted to Deacons and Priests Orders at Calcutta.

I have the honour to be,
My Lord,
Your Lordship'sMost Obet.
Humble Servant,
E. BARNES.

C.O. 54/128

Nuwera Ellia,
April 1st 1833.

(Received Sep. 16, 1833)
Viscount Goderich
My Lord,

In reference to Your Lordship's directions that I should report to you upon the subject of Education, I have the honour to enclose the copy of a letter from the Archdeacons.

In the opinions expressed in that letter I generally coincide, and cordially concur; I doubt extremely the policy however of establishing a College at the expense of £2000 or even £ 1500 per annum.

If the Governor and the Council had the power to appropriate £ 1000 per annum (consulting of course the Archdeacon as to such appropriation) among the various Missionary Societies, which are prosecuting their labours in so admirable and useful a manner; and the minute details of whose proceedings have been published in a number of the Colombo Journal, since the commencement of the present year, I am of opinion, that an infinitely greater sum of practical good will be accomplished than if £ 4000 per annum were applied for the establishment and maintenance of a College.

The Archdeacon has omitted to mention that each Colonial Chaplain of the establishment has now a school under his immediate superintendence.

I have the honor etc,
R. W. HORTON.

C.O. 54/128

(Letter from the Archdeacon to R. W. Horton)
Nuwera Eliya,
Ceylon,
30th March, 1833.

Sir,

In reply to your letter of the 28th instant calling on me for my opinion relative to the establishment of Government Schools in different parts of the Island, and a College at Slave Island, Colombo as recommended in the Commissioners' report I have the honour to state, after an experience of upwards of Eighteen Years, my conviction, that no plan of general education, supported by Government will be attended with success, however great the sum expended, and it must be great indeed to command anything like an efficient establishment for such a population as this which requires the unremitted superintendence of Euorpeans. I distinctly stated this opinion in my reply to the Commissioners and pointed out what in my humble opinion would be the best plan Government could pursue if it were its object to educate the natives of Ceylon in connection with the established Church.

The sums expended on education by the different missionary extablishments in this Colony must amount to some thousands annually, and it is only in their immediate neighbourhoods and in the schools under their zealous personal and constant superintendence that any considerable progress is made by the Scholars.

The establishment of Schools under the Dutch Government was an entirely political and compulsory system supported with the view of destroying the influence of popery. The Dutch Govt. employed only protestants, banished the popish priests and forced the children in the districts under their rule to attend the Schools and be baptized as protestants, or run the risk of losing their priviledges and properties. This plan systematically pursued for many years unavoidably created a number of nominal protestants, who in secret followed their original faith, whether Romish or Buddhist.

But exprience has convinced me and other ministers in this Colony that the spread of real X'tianity has been greatly retarded in this Island from this very circumstances. Protestantism has been, and still is looked upon by many, as the Government religion a

merely political religion, which it is their interest to profess and it is quite common to see thousands who call themselves X'tians and take the oaths as such in our Courts of Justice, flocking to the Buddhist Temples at the accustomed festivals. It was only in the year 1822, after much difficulty that I succeeded in getting a regulation passed which did away with this necessity of prostituting the sacrament of Baptism to secular purposes. Even now, after a lapse of eleven years many adults, perfectly ignorant of X'tianity, apply for Baptism under the impression that without it their marriages will not be valid nor their properties secure. The registration of marriages and births may now be secured to all, whether X'tians, Mahomedans or Heathens who choose to avail themselves of the provision made by Govt. for this purpose and as the different sects of Missionaries have established themselves in the principal places in Ceylon, I am of opinion the less the Government interfere by establishing Schools of their own the better. The old system has been very properly abolished, and a few schools established at some of the smaller stations where no Missionaries have settled, and anything like a Superintendence can be secured. Schools have also been placed under the superintendence of the Chaplains at their respective stations, and for their efficiency they should be made accountable to Government and the public. These schools should be liberally supported by Government, and this may be done at moderate expense but fifteen or twenty thousand pounds a year would not defray the expenses of an efficient school establishment for this Island in which English was to be taught, on the plan recommended by the Commissioners.

The Commissioners have not laid down any plan for the College they have recommended to be established in Slave Island. They have only stated that an English professor should be supported at the Government expense. Nothing is said by them as to the number of youths to be supported at the public charge, nor of the number of Masters nor the amount of their Salaries, it is not possible therefore to make any other remarks than general ones on this subject.

If Government support a College I take it for granted it would wish it to be at least quite as efficient and capable of conferring as good an Education on its students as similar Missionary institutions in this Colony. To secure this object Government must procures masters not only as well eudcated but equally zealous in the cause.

Such an institution could not be effectually supported at a less expense than fifteen hundred or two thousand pounds a year including the repairs of buildings &c. &c.

I would not by any means be understood as persuading Government to relinquish this object on account of its probable expense as I think it might be made highly beneficial, under the control of a zealous Clergyman as its Headmaster for the time being. Too great care therefore, cannot be taken in the selection as often as a Vacancy may occur—and after all I cannot but express my fears that like most Government establishments of the kind it will gradually sink below mediocrity. In whom is the power of selecting the Masters to be vested? In any one in England or in this Colony? The persons selected ought to know the native languages, which could not be acquired by any persons arriving from England in less time than two or three years, and in case of sickness or death how is the vacant situation to be supplied until another master arrives? and here the choice would be too limited to afford any prospect of its being made with advantage.

The Missionary institutions are kept in vigor by a constant succession of New Missionaries who gradually acquire the languages and a knowledge of the manners of the people and thus become qualified to fill up the vacancies which occasionally occur in their numbers from sickness or other causes. Acting also as they do in a body, they are at the same time a check and a stimulus to each other, whilst they are independent of any external control and are at liberty to follow any plans they think most likely to prosper the end they have in view. None of these advantages would attend a College supported by Government.

If I form a correct estimate of the progress education is now making at Jaffna and Cotta, there will in a few years, be more well educated young men amongst the Malabars and Singalese than Government can employ.

The opinion I entertain is that they will be too well educated for the Stations they will fill, and surpass in knowledge not a few of the Europeans who will have the local rule over them. If however Government wish to encourage the natives by educating some of the children of the most deserving public servants the most efficient and least expensive method in my opinion, would be to support a

given number of Malabars and Sinhalese at the Church Mission College. This will ensure them not only a good education in point of knowledge but, what is of more consequence to the happiness of the people and the security of Government, a moral and religious education—moral and religious principle being at present I fear much scarcer than knowledge. If Government only persevere in withholding situations from all natives not knowing English, it will do more towards the spread of the English language, than any schools it can establish.

I have only to remark in conclusion that I entirely differ with the Commissioners as to the good likely to result from placing the Government Schools under the immediate direction of a Commission—my local knowledge would induce me at once to relinquish the honor of acting in so multitudinous a Commission as is recommended by them consisting of all the principal Government servatns in the Colony which would in my opinion, only lead to disagreement, confusion and mismanagement.

I have etc.
(*signed*) J as. M. S. GLENIE.
Arch Deacon.

A true Copy.
Sigd. P. E. WODEHOUSE.
1*st. Asst.*

C.O. 54/142

The King's House,
Colombo.
November 27, 1833.

To Rt. Hon'ble Lord Glenlog.
My Lord,

I have the satisfaction of informing your Lordship that St. Peter's Church in the Fort of Colombo will have been placed in complete repair and made entirely adequate to the wants of the Congregation, by an Expenditure of £ 1537 as per enclosed Estimate. If your Lordship will refer to my despatch of the date of November 27th 1832 No. 101, You will observe that it was even a question of expending £ 13,322.5. for the reparation and alteration of this

Building, and 2ndly the sum of £ 1,974-5-2, was considered as insufficient to effect any material improvement; whereas, as I have just had the honor of explaining, it has been found practicable to effect a complete repair &c. for the sum of £ 1,5370-4 being less by £ 11, 785 than the Estimate once contemplated for a full reparation, and £ 437-1-2 than the sum which was considered as too small to effect any satisfactory degree of improvement warranting such an expenditure—I am bound to attribute this desirable result to the Zeal and ability of the Surveyor General, Mr. Morris.

I have the honor to be.....
R. W. HORTON.
(*This expenditure was sanctioned by Lord Glenlog*)

C.O. 54/147

Nuwara Ellia,
February 26, 1836.

(From R. W. Horton to Lord Glenlog.)
My Lord,

On the occasion of the Bishop of Calcutta visiting Ceylon, His Lordship very earnestly urged upon me the necessity of providing a Church at Kandy—Divine Service having hitherto being performed in the Audience Hall of the Late King of Kandy which was also used as a Court House. On referring to the Civil Engineer he informed me that owing to the high price of building materials in Kandy the cost of erecting a Church upon the most moderate scale, would be very considerable—but that the Audience Hall might at a very moderate cost be converted in to an excellent Church, and that the building hitherto occupied as the residence of the District Judge might easily be converted into a Court House.

I have accordingly adopted this very judicious recommendation, and I now beg leave to submit an Estimate of the probable expense of building a vestry room 20X14 feet to the Church (Late the Audience Hall) at Kandy and of enlarging the building by enclosing 18 feet of the portico which I trust will be approved of.

I have the honor to be,
R. W. HORTON.

Notes. The Estimate was £ 202.15.10 and was sanctioned by Lord Glenlog.

Later (54.149) Despatch No. 162) the idea of converting the Audience Hall into a Church was abandoned as the Church thus constructed would not be spacious enough. In a letter dated Dec. 14, 1836, R. W. Horton requested Lord Glenlog to grant a sum of £ 3,949. 17. 1. 1/4 for the construction of a separate Church at Kandy. This was granted partly.

In a letter dated 28th Sept. 1836 and enclosed in the above mentioned despatch by Rev. J. M. Glenie Archdeacon to the Colonial Secretary occurs the following passage.

> "The Kandyan Hall of Audience never can be converted into a convenient and sufficiently roomy Church, and as it will ever be connected in the minds of the Natives with the administration of the laws I would humbly suggest the policy of reserving it for this purpose only and thus aiding the objects of Justice by the reverence the people have been accustomed to entertain for the place where it has been administered; such associations in the minds of a people often do good and can never do harm. It will at all events convince them that regard is had to their harmless prejudices while the building of a fitting Church would tend to assure them that our religion is not profession only, at the same time that it would reflect the greatest credit on the Government. The reproach we labour under in this particular is now, I will hope, about to be in some measure speedily rolled away from us by the erection of a Church in Kandy. Again I entreat the favourable consideration of Government to this very important subject."

C.O. 54/104

King's House,
Colombo,
March 11, 1829.

No. 8
The Right Hon'ble,
Sir George Murray, Bart,
etc., etc., tec.

Ecclesiastical Establishment and Education

In the Archadeaconry of Colombo within the diocese of Culcutta are at present (two of the chruch Missionaries being on the way to England on account of their health) fifteen licensed Clergymen of the Church of England, Seven in the pay of Government of whom Three are Colonial chaplain's stationed at Colombo and Galle, and two military acting also as Civil Chaplains at Kandy and Trincomale, one Native Malabar Clergyman fixed at Jaffna, and a Native Cingalese officiating in Colmbo. Eight are of them Church Missionary Society, three of whom are established among the Natives at Cotta, six or seven miles from Colombo where they have regular boarding establishment for the instruction in the higher branches of Education of the most promising Native Youths selected from the day schools in their immediate neighbourhood and from their other Stations, Kandy, Jaffna, and Baddagamma near Galle. At the first named of which places there is one Missionary and at each of the other stations two Clergymen. Their chief attention is paid to the Education of Native Youth, little if any impression with all the pains which have been taken, having as yet been made upon the adult Cingalese population who are mostly Christians in name being with very few exceptions ignorant of the first principles of Christianity.

Ninety four schools are supported by Government and placed under the superintendence of the Senior Colonial Chaplain at Colombo and Galle who have eleven Proponents to assist them in conducting the Schools and whose business it is to marry and baptize the native Christian population. There is one Master for each school, whose business it is to publish the banns of Marriage of all Natives within the same and of Baptisms and Birth which are to be returned monthly to the Register office under the immediate charge of the Senior Colonial Chaplain at Colombo. The

chief utility of those Shools consists in their being convenient places of Registry on which the regular succession and security of the property of the Cingalese depend. The schools supported by Government are almost entirely confined to the Districts of Colombo, Galle and Tangalle. There are not any in the Kandyan Provinces or Malabar Districts. The Registers in the Malabar Districts are kept by native Headmen.

The Seminary or principal School supported by Government is at Colombo and under the immediate care of the Reverend A. Armour Chaplain at St. Paul's Chruch in the Pettah. His chief Assistant is Mr. Arndtone of the Proponents. This is a very useful establishment which has been the means of disseminating greatly the knowledge of English writing and arithmetic, the Native languages are also taguht here. Many if not the greater part of the Young men who have been educated here have been employed by Government as they were found the fittest for filling vacant situations. Two youths are educating at Bishop's College, Calcutta, but not at the expense of Government.

The Wesleyan Methodist have on the Island eleven European Missionaries, three stationed in the Town of Colombo, one at Negombo, one at Caltura, one in the Fort of Galle, one at Matura, one at Kornegalle, one at Jaffna, and two at Trincomale, besides which they have several young Natives attached to their Mission in the character of assistant missionaries. The European missionaries have authority from Government to marry Baptize etc. for the Native pupulation. They have a great number of native schools in addition to an institution in Colombo for the Education of Youth of various classes.

At stations within a short distance of each other and a few miles of the Twon of Jaffna are five American Missionaries with their Native Assisants. They are very well informed, inedefatigable and painstaking men, have had much success among the Malabars, and have very flourishing schools with an Institution at Batticolla for the further education of the most promising Youth who have made considerable progress in the higher branches of Education. Their annual Examinations have always given the greatest satisfaction to all present, among whom have been some of the best judges in the Island.

There is a Minister supported by Government for the Dutch Congregation at the Wolfendall Church, Colombo, and a Proponent for the Dutch Congregation at Galle. The use of the Dutch language is declining fast, and the younger branches of the Congregation gradually conforming to the English Church.

There are also two Baptist Missionaries sending in Colombo who have several schools, one or two smallplaces for public Worhsip.

The Roman Catholic Population in Ceylon have about fifteen or sixteen Priests, three in the Mannar District, three in Jaffna two in Trincomale and Batticaloa, one in Negombo, one in the Alootcoor Corle, three at Colombo, two at Morattoo, Calamalle and Payagalle, one of those visits Galle and Matura yearly or oftener.

It is supposed that in the four Gravets of Colombo there are places of worship 17.

South of the Gravets to Bentotte	21
Galle	1
Matura	1
North of the Four Gravets to Kaymel River	25
East of the Four Gravets	2
Chilaw District	6
In Mannar and the several Districts attached to that Province almost all the Inhabitants are Catholics and have a little Chapel in every village	82
In Jaffna and its Neighbourhood	30 or 40

And there are several more at Trincomale and Batticaloa.

I have the honour to be,
Sir,
Your Most Humble Servant,
E. BARNES.

C.O. 54/116
Item No. 15

The fixed Establishment for the Island for the year 1831

Ecclesiastical Department

	£.	s.	d.
Arch Deacon of Colombo—Salary per annum ..	2000	0	0
Do Allowance 2nd Peons . ..	12	12	0
Registrars—Salary per Annum	100	0	0
Clerk and Accountant per Annum	12	0	0
Total for Arch Deacon's Establishment	**2124**	**12**	**0**
St. Peter's Church, Fort, Colomobo.			
Senior Colonial Chaplain	800	0	0
Colonial Chaplain	600	0	0
Clerk	40	0	0
Organist	54	0	0
Sexton	24	0	0
Vestry Attendant	4	10	0
Sexton to the New Burying ground	7	5	0
	1530	**4**	**0**
St. Paul's Church, Pettah, Colombo.			
Colonial Chaplain & Head Master of the Seminary	400	0	0
Proponent and Assistant to the Seminary . ..	84	0	0
Portuguese Clerk and Catechist	22	10	0
English Clerk	13	10	0
	520	**0**	**0**
Wolfendahl Church, Colombo.			
Cingalese Colonial Chaplain and Clerk	410	16	0
	416	**16**	**0**
Jaffna			
Malabar Colonial Chaplain	200	0	0
Clerk of the Fort Church	35	2	0
Organist	10	16	0
Sexton	7	4	0
English Clerk	9	0	0
	262	**2**	**0**

	£.	s.	d.
Trincomalee			
Assistant Colonial Chaplain	400	0	0
Kandy			
Assistant Colonial Chaplain	200	0	0
Dutch Congregation at Colombo			
Clergy man of the Dutch Congregation	350	0	0
Clerk	9	0	0
Organist	27	0	0
Sexton	17	2	0
School Master of the Dutch Congregation ..	18	0	0
Dutch Congregation at Galle			
Proponent of the Dutch Congregztion	54	0	0
	475	**2**	**0**
Total Ecclesiastical Establishment	**5922**	**16**	**0**

C.O. 54/116
Item No. 16

GOVERNMENT SCHOOLS

Present Establishments

	£.	s.	d.
Principal of Schools—Salary per Annum ..	270	0	0
Allowance for 2 Peons	12	12	0
	282	**12**	**0**
Proponent for Negombo and Koorani salary per Annum	54	0	0
Allowance for Palanquin Bearers	36	0	0
	90	**0**	**0**

	£.	s.	d.
Proponent for Galkissa and Moratoo salary per annum	45	0	0
Allowance for Palanquin Bearers	27	0	0
	72	**0**	**0**
Proponent for Talangama and Cottah salary per annum	27	0	0
Allowance for Panquin Bearers	18	0	0
	45	**0**	**0**
Proponent for Kalany and Kakillewatte salary per annum	27	0	0
Allowance for Palanquin Bearers	18	0	0
	45	**0**	**0**
Malabar Proponent for Colombo and English and Malabar Teacher of St. Thomas's School, salary per annum	45	0	0
Allowance for Palanquin Bearers	27	0	0
	72	**0**	**0**
Clerk of St. Thomas's Church salary per annum ..	4	16	0
Malabar Proponenet for Chilaw and Calpentyn Salary per annum	45	0	0
Allowance for Palaquin Bearers	27	0	0
	72	**0**	**0**
Proponent for Calutara—Salary per annum ..	54	0	0
Allowance for Palanquin Bearers	36	0	0
Allowance for 2nd Lascoreens	7	4	0
	97	**4**	**0**
Proponent for Galle salary per annum	36	0	0
Allowance for Palanquin Bearers	18	0	0
	54	**0**	**0**

	£.	s.	d.
Proponent for the Fishers—Salary per annum ..	36	0	0
Proponent for Tangalle—Salary per annum ..	36	0	0
Allowance for Palanquin Bearers	18	0	0
	54	**0**	**0**
Seminary of Colombo			
1st English Teacher	45	0	0
2nd English Teacher	40	0	0
Malabar Teacher	22	10	0
Cingalese Teacher for the Vellale Caste	18	0	0
Cingalese Teacher for the Chalia Caste	18	0	0
Cooly	9	0	0
	153	**0**	**0**
Cingalese Interpreter and Translator salary per annum	45	0	0
Cingalese Interpreter Allowance for 2nd Lascorean.	7	4	0
	52	**4**	**0**
General Thombo Holder of the Gingalese Registries	36	0	0
Assistaut Thombo Holder of the Cingalese Regis tries	13	0	0
Malabar Thombo Holder	22	10	0
Female Teacher (School at Morattoo)	6	6	0
Chilars English and Malabar Teacher	22	10	0
School Master atAlootgama—Salary per annum ..	6	6	0
,, ,, Calany	6	6	0
,, ,, Callelia	6	6	0
,, ,, Choilewatte	6	6	0
,, ,, Colpetty	6	6	0
,, ,, Cottah	6	6	0
,, ,, Collelawilla	6	6	0
,, ,, Coorna	6	6	0
,, ,, Corlewelle Morottoo	6	6	0
,, ,, Cottagodde	6	6	0
,, ,, Dandoegamme	6	6	0
School Master & Clerk Galkissa	7	4	0
,, ,, ,, Chandos	7	4	0

		£.	s.	d.
School Master at	Hangwelle	7	4	0
,, ,,	Imbolgodde	7	4	0
,, ,,	Kombolapitiya	7	4	0
,, ,,	Madawella	7	4	0
,, ,,	Mahara	7	4	0
,, ,,	Makawitte	7	4	0
,, ,,	Mapititegamme	7	4	0
,, ,,	Millagree	7	4	0
,, ,,	Morotto	7	4	0
,, ,,	Navegamove	7	4	0
,, ,,	Padriawatte	7	4	0
,, ,,	Salangamme..	7	4	0
,, ,,	Udamittia	7	4	0
,, ,,	Weligampitty	7	4	0
,, ,,	Welisara	7	4	0
,, ,,	Wewella	7	4	0
,, ,,	Wolvendahl	7	4	0

Caltura District

School Master at	Pantura	7	4	0
,, ,,	Waddowea	7	4	0
,, ,,	Waskaduwa	7	4	0
,, ,,	Ramookane	7	4	0
,, ,,	Horana	7	4	0
,, ,,	Madurawella	7	4	0
,, ,,	Uduwara	7	4	0
,, ,,	Dodangamme.	7	4	0
,, ,,	Dessaster Caltura	7	4	0
,, ,,	Payagalle	7	4	0
,, ,,	Barbereen	7	4	0
,, ,,	Alootgama	7	4	0
,, ,,	Meegamme	7	4	0
,, ,,	Badugodde	7	4	0
,, ,,	Paten	7	4	0
,, ,,	Agalawatta	7	4	0
,, ,,	Welipane	7	4	0
,, ,,	Walapura Calcutra	7	4	0
,, ,,	Moragalle	7	4	0
Assistant Superintendent for the Galle and Tangalla Districts		100	0	0

Galle

		£.	s.	d.
School Master at	Galle	7	4	0
,, ,,	Talpey	7	4	0
,, ,,	Cogalle	7	4	0
,, ,,	Codaggodde..	7	4	0
,, ,,	Ahangamme..	7	4	0
,, ,,	Walawey	7	4	0
,, ,,	Akmimeena	7	4	0
,, ,,	Tellikade	7	4	0
,, ,,	Baddegama	7	4	0
,, ,,	Maplegame	7	4	0
,, ,,	Bentota	7	4	0
,, ,,	Idooruwe	7	4	0
,, ,,	Cosgodde	7	4	0
,, ,,	Wellatota	7	4	0
,, ,,	Ambalangoda	7	4	0
,, ,,	Kahawe	7	4	0
,, ,,	Hickadoowe..	7	4	0
,, ,,	Ratgama	7	4	0
,, ,,	Dadalle	7	4	0
,, ,,	Matura	7	4	0

Madampey

School Master at	Cottawegodde	7	4	0
,, ,,	Beligam	7	4	0
,, ,,	Merissa	7	4	0
,, ,,	Akurassa	7	4	0
,, ,,	Hackmane	7	4	0
,, ,,	Dondura	7	4	0
,, ,,	Denepitha	7	4	0
,, ,,	Dickwilla	7	4	0
,, ,,	Talutte	7	4	0
,, ,,	Cottewalle	7	4	0
,, ,,	Atturelia	7	4	0
,, ,,	Devandera	7	4	0
,, ,,	Kahawatte	7	5	0
,, ,,	Gettemure	7	4	0

	£.	s.	d.
School Master at Marakada	7	4	0
„ „ Tangalle	7	4	0
„ „ Karmukettia..	7	4	0
„ „ Kattewane	7	4	0
Trincomalee			
English School Master salary per annum ..	18	0	0
Malabar Teacher salary per annum	9	0	0
Jaffna			
School Master and Clerk salary per annum ..	27	0	0
Batticoloa			
School Master and Clerk salary per annum ..	9	0	0
Calpentyn			
School Master and Clerk salary per annum ..	7	4	0
Total Fixed annual charge for Schools	**1957**	**0**	**0**

The Superstition of Budhu

May be considered as the established religion of the Singalese, both of the coasts, and the interior of the island. Some writers are of opinion, that the worship of Budhu is a modification of the Hindoo superstition, from which they suppose it to have been originally derived. By others, it is regarded as the first step from the religion of nature; and once supposed to have been the prevailing religion of India. Respectable authorities may be quoted on either side. It is still ascendant in the empires of China and Burmah.

When the Buddhist superstition was first introduced the Island of Ceylon, has never been satisfactorily determined; but the circumstances attendant on its introduction are set forth by the Sinhalese historians, in all the extravagant hyperbole of Eastern fable. According to their writings, Budhu visited Ceylon, for the purpose of rescuing the natives from the tyranny of the demons, who covered the whole island, and exercised the most cruel tyranny over the inhabitants. So numerous were these malignant spirits,

that on the arrival of Budhu, they covered the whole ground, and there was not sufficient space left for him to set his foot; and, had a pin fallen, it could not have found a passage to the ground. Budhu, confident of the efficacy of his doctrines, directed his discourse to a part of the vast mass before him; which immediately yielded to its force, and became panic-struck by the superior power which was opposed to them. Availing himself of the confusion into which the demons were thrown, and perceiving a vacant space, Budhu descended, and occupied the spot. As he continued to preach, directing his sermons to every part of the vast circle which was formed around him, the demons gradually retired farther from his presence; until they were all, at length, driven into the sea. Budhu then issued the following proclamation: "Behold, I have conqurered the malignant spirits, who had so long, and with such irresistible sway, tyrannized over you. Fear demons no more!—worship them no more!"

This tradition, divested of the absurdities in which it is clothed, represents Budhu as a religious reformer; who, finding the Sinhalese devoted to the Kappooa system of demon worship, endeavoured, by preaching some portion of truth, though mixed up with much error, to raise their minds from the degraded and enslaved state in which they had been held for ages; success followed the persevering promulgation of the system; until it gained the ascendency, and became the established religion of the island. The principal doctrines he inculcated appear to have been these: He denied the existence of a Great First Cause of all things, and taught that matter is eternal; and that the affairs and destinies of men are invariably fixed by an uncontrolable fatality. As a rational effect of these principles, he rejected, as absurd, the practice of any form of religious worship. With respect to a future state, he asserted, that human beings pass from one mode of existence into another, in an endless series of transmigrations; that these transmigrations are regulated according to their moral character; until by repeated births and sufferings, they attain to that state of moral perfection which, as a necessary consequence, shall usher them into Nirri-wana

The Buddhuist religion recognizes a moral law, in some points similar to the decalogue; requires reverence to the ban-na, the sermons, or sacred doctrines of Budhu; enjoins the support of

priests, whose business it is to disseminate these doctrines; and the erection of temples to Budhu, in which images of him, in various postures, (sitting, standing, lying) are preserved, and before which they make profound salaams, and strew flowers of the most exquisite fragrance. Buddhuism, in its original form, is probably the only system of undisguised Atheism ever promulgated; and presents the curious moral anomaly of the founder of a system (who himself denied a Creator) being at length constituted a god by his own disciples. He who rejected all religious worship, as vain and foolish, has now temples reared to his name, in which he is worshipped: and his image is reverenced as a deity, wherever it is seen!

The Budhuist wiharees, or temples, which have fallen under my observation, appear to have been constructed merely as receptacles of the sacred image; as they are not sufficiently capacious to have been designed for the accommodation of worshippers. The natives generally perform their devotions standing at the door. The principal image of Budhu in these temples, represents the god in a recumbent posture, with the eyes open, and the head resting on one of the hands. The size of this image is sometimes fifteen or twenty feet long. The god is also represented by smaller images, sitting cross-legged, after the manner of the Asiatics; and by others standing, with the right arm extended, and the thumb and fore-finger compressed, as if in the act of communicating instruction. The temples also contain smaller images of the idol, molten and carved; with celestial attendants painted on the walls. A frightful demon, usually painted black or blue, armed with some instrument of destruction, is stationed at the door of the temple, as a guard of honour or defence. A priest is generally in attendance to receive the offerings of the worshippers; these consist of food, flowers, and money. The food is the portion of the priests; the flowers are placed on a table before the image; the money, of course, is at the disposal of the priests! A dagobah, or mausoleum, is erected within a few feet of most Buddhuist temples: and the worshippers are made to believe that these contain some part of the real body of Budhu: they are therefore frequently the objects of adoration. An entire tooth of Budhu is affirmed to be preserved in the principal temple at Kandy.

The doctrines of Budhu, it is stated, were not committed to writing until several centuries after they were delivered; they were

then collected together into one book, which they term The Banna. Besides this book, they have many others, to which they attach high importance, and from which passages are read in their religious assemblies. The common people apply the term banna to all their sacred books; and the mandoos, or temporary buildings of leaves, which are frequently erected in the country parts for Budhuist preaching, are termed Banna Mandooas, or, Bible-houses. These buildings are in the form of Chinese pagodas, and are tastefully ornamented. They contain two raised pulpits, from one of which the principal priest recited (sitting) from the Banna, in the Pali language; a subordinate priest occupies the other, who interprets the sentences to the people, as delivered, in the vernacular tongue. While engaged in communicating instruction to the people, they screen their faces from their auditors by a kind of fan; which they also carry about with them for the purpose of avoiding the sight of the other sex. As many priests are in attendance, the services are continued for several successive nights; the congregation assembling after sun-set. The people sit during the service on their heels; and, with admirable patience, will continue in that posture several hours; occasionally expressing by a kind of chorus (which may be heard at a considerable distance) their admiration of the doctrines. The priests are carried to and from the pulpits on the shoulders of their disciples. The expence of erecting the mando, and making the necessary preparations, is defrayed by the inhabitants of the neighbourhood. Great quantities of food are cooked, and sent to the priests at their lodging-rooms, which are built expressly for their reception. Instead of stands for their lamps, at the public services, the natives will frequently undertake, as an act merit, to bear them on their heads (each lamp weighing four or five pounds) during the whole night, and to supply it with oil, from a bottle in the right hand, as occasion requires.

The Buddhuist priests are regularly educated for, and at the close of their prescribed studies appointed with great pomp to the duties of the priestly office. A description of hierarchy appears to exist in the Budhuist priesthood. The inferior orders are termed *Gan-nee-naang-sees;* the next in dignity, *Tee-roo-naang-sees;* and the yet higher orders, *Naai-a-kas*, and *Ma-ha- Naai-a-kas*. These degrees in most respects correspond with those of deacon priest, bishop, and archbishop, in our own Establishment. The only

distinction in dress which prevails among these various orders consists in the quality of their robes; the form and colour of all being alike. The priests are distinguished from the laity by a yellow robe of a peculiar form, which is thrown over the left shoulder, and leaves the right arm and shoulders bare. The heads of the priests are closely shaven, and uncovered. The *Gan-nee-naang-sees* itinerate in the country parts; and may frequently be met, with an attendant boy carrying their bundle. They obtain food at the houses of their disciples; and recompense them by pronouncing a benediction at their departure; which, is received by their host with clapsed and uplifted hands. These itinerating priests find ample employment. Instructing the natives in the principles of Singhalese learning; reciting extracts from their sacred books; reading from the Banna to sick and dying persons; (it being deemed highly meritorious and efficacious to listen, in such circumstances, to the doctrines of Budhu); and administering medicines prepared from herbs, in which they evince considerable skill; these varied duties may be considered as a fair outline of the labours in which the lowest class of the Budhuist priesthood is employed. The highest orders reside chiefly at the temples, where they are engaged in the cultivation of native literature, and occasionally visiting the houses of the wealthier natives, to perform the functions of their office.

The Buddhuist priests are not allowed to marry; and individuals are, without doubt, found among them who keep their engagement with inviolable faith. Should, however, celibacy become irksome, the priest can lay aside his yellow robe, domesticate himself, and at any future time, without prejudice to his character, resume his vestments, and his functions. The influence of such permission on the interests of morality is obvious. "It must," as Dr. Davy observe, 'tend greatly to exclude licentiousness and stop corruption, which (witness the old monasteries) are too apt to spring up, and grow to a monstrous height." It must, however, be admitted, that the internal history of the Budhuist seminaries is but very imperfectly known. "The rank of a priest, next to that of Budhu, is considered the most exalted—even superior to that of the gods. Priests may in consequence sit in a *wee-ha-ree*. They never worship the gods; but, when they preach, invite the gods to be of their audience; and, like Budhu himself, they are entitled to worship."

With the exception of females, and those who support Buddhuism from interested motives, the generality of the people manifest great indifference to every system of religion; and may at present be considered more inclined to infidelity than to superstition.

Compared with the prevailing religion of the Hindoos, Budhuism wears an aspect amiable and humane. Unlike the worship of Juggernaut, (to instance one Hindoo deity only) whose rubric prescribes impurity and blood, as acceptable and even essential acts of worship, the worship of Budhu is simple and inoffensive. The sacred books of this system forbid cruelty, dishonesty, unchastity, and false-hood; and inculcate kindness, sympathy, and subordination in civil society. The system tends to correct the inveterate prejudices of caste; and has even produced institutions of benevolence and mercy in different parts of the island. On such a system the infidel looks with complacency; and the latitudinarian, in the exercise of a spurious candour, pronounces it to be safe. But the believer in Divine Revelation, while he admits its comparative excellence, when weighed in the balances with the impure and sanguinary systems of India, and other Pagan lands, beholds written on its portals in the indelible characters of inspired truth—'WITHOUT GOD IN THE WORLD!"

A CONVERSATION BETWEEN A BUDHIST PRIEST AND A CHRISTIAN MISSIONARY, AT BELIGAMME.

Missionary.—Good moring my friend. Will you give me leave to ask you a few questions about your religion?

Priest.—Very willingly, Sir, if they are not too difficult; for I am not very learned in the religion.

M.—Pray how long have you been in the situation of a Budhist Priest?

P.—Only about twenty years.

M.—Then I suppose you are able to answer any question about the Budhist religion, as you have studied it for so many years.

P.—Sir, there are so many books of our religion, that it would take a man's whole life to understand them all; and hence it is that I cannot manage to answer any difficult questions relative to it.

M.—That is very candid: tho' I fear such a hard religion cannot be good for poor ignorant people.

P.—Yes.

M.—But I will promise not to ask any questions of a learned nature. Will you be so good as to inform me to whom it is you pray, and make your offerings in your temple, from time to time.

P.—To Budhu and to his Sermons.

M.—But why do you pray to Budhu?

P.—Because he was a god.

M.—I rather think, my friend, that you are mistaken there. Did you never hear of two Budhist books, called *Raja-ratnaw-Cary*, and *Raja-Vally*?

P.—I have heard of them, but never read them.

M.—Well, I have got them translated into the English Language; and those books say that Budhu was the son of a king, in Dambadiva, or the main land of India; and that he came over to Ceylon, and established here.

P.—It may be so. Our religion teaches that Budhu was a good man, who, by his holy life and excellent Sermons, became afterwards a god.

M.—My friend, you must be aware that there is a great difference between a man and a god.

P.—Certainly, there is.

M.—How then can you think that Budhu, who was but a man like yourself, should become a god? And how can you honour him as a god, by building temples to him, and bowing before his image, when your own religion tells you he was once but the son of a king, and hence only a man like yourself?

P.—But he was a good man.

M.—Allowing that he was a good man, still that does not contitute him a god.

P.—But Budhu preached excellent doctrines, and we worship him on account of his doctrines.

M.—I doubt the goodness of some of his doctrines; tho' others of them may be good.

P.—They are all good and true.

M.—Do you not believe that a good man may sometimes say false things through ingorance?

P.—Certainly.

M.—But we ought not to follow his ignorance, even supposing him to be a good man, if we can get, at the same time, better instruction.

P.—We are very well satisfied with our religion, and do not want to be taught any new religion. You are a gentleman from Europe, where there are a number of learned people. Your religion is good for you European gentlemen; and our religion is good for us Singhalese people.

M.—But have not Singhalese people souls, as well as Europeans?

P.—I suppose they have; but we cannot tell much about those high things.

M.—My friend! believe it: Singhalese people have souls as well as others; and it as much concerns them to know the true doctrine as it does Europeans!

P.—The doctrines of Budhu are all true; and we have lived in this faith for many generations.

M.—Budhu may perhaps have been a good man; but I think all he said was not true. Did not Budhu teach that there is no Supreme Creator and God? and that all things in the world made themselves?

P.—The learned Priests of our religion say that the world made itself.

M.—That is a doctrine which I cannot believe, because it cannot be true. Every thing must have had a beginning; and hence must have had a Maker. All things were made by the great God, who himself never had any beginning, and will never have any end.

P.—We have not learned that in this country.

M.—What would you think if the Aratchy of this place were to publish it abroad that there was no Modeliar in this district; and that therefore the people must pay all their respect and obedience to him the Aratchy?

P.—I should think he was mad.

M.—But what would the Modeliar do, if all the poor people were to pay him no kind of respect, but were to take their presents and make all their obedience to the Aratchy?

P.—Of course he would be very angry.

M.—Ah! my friend! Budhu is the Aratchy: God Almighty is the Modeliar. The people of this country pay no respect to God Almighty. They are worshippers of Budhu, but none worshippers of the true God! Surely God must be angry with such a people! Let me advise you to think seriously of this! To the good and true doctrines of Budhu, I would recommend you to pay the strictest attention. But remember the Modeliar is greater than the Aratchy; and there is a God in Heaven who is greater than Budhu, and the Maker and Preserver of us all. Think of that God! Pray to that God! Strive to please that God! Be sorry that you have lived so many years without knowing him! And begin to pay him the worship which is due! If you confess your sins he will pardon you, for the sake of our Lord Jesus Christ: and will give you his Holy Spirit to make you good; that you may go to Heaven when you die, and live with him for ever. "This is a faithful saying, and worthy of all men to be received; that Jesus Christ came into the world to save sinners."—"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life".—"Lo! every one that thirsteth! Come ye to the waters: and ye that have no money, Come ye: Come, buy wine and milk, without money and without price."—"The spirit and the bride say Come, and let him that heareth say Come, and whoever will, let him come, and take of the water of life freely."—"Blessed are the people which are in such a case: yes, blessed are the people whose God is Jehovah."—"If thou seek him, he will be fond of thee; but if thou forsake him, he will cast thee off for ever."

ROMAN CATHOLIC CHURCH

Though the kindness of Archdeacon Twisleton, I obtained a copy of the "Statement of Portuguese Cambawadda, Jowan Mendoze, of the village of Wohakatt, in the Audagodde Corle, Matale District, about eight miles N. West of Nalande."

"I am head of the Church, but not a Padre. I am called, in consequence, Saint Christian. There are about two hundred of us professing the Roman Catholic Religion. I have a Singhalese Testament written by a Portuguese Padre, (a native of Portugal) named Jacob Gonsalle. I have also several prayers written upon olas.

"After the expulsion of the Portuguese from the Kandyan country by Raja Singha, some prisoners were captured, who were not permitted to quit the interior, but had lands granted them: the following villagers were appropriated for their residence, viz. Waauda, Calogalla, and Wahakotto; about the same time a number of Malabar Christians established themselves at a place called Galgamma, in the Seven Corels, three days' march from Putlam where there is now a fine large church, with about two hundred people professing Christianity.

"The village of Waauda is situated in the Seven Corels, and Callogalla is in Toompany. The people of Wahakotto are the descendants of Portuguese, as were the former inhabitants of Waadua and Coloogalla, who were deprived of their lands, and driven out of the country, in consequence of joining and assisting, the Dutch in the invasion of the interior. Much of them as could not effect their escape were murdered; and there now remains no vestige of them or Christianity in those parts of the country. On the borders of the Lake at Kandy, at a place called Bogambera, was the principal church, and twelve Padries were attached to it. King Koondasala, who was third successor to Raja Singha, would not allow the Roman Catholic Religion to be exercised in his dominions, and caused the principal church of Bogambera, as also the inferior ones throughout the country, to be destroyed, and ordered the Padries to quit it.

"King Kierty succeeded Koondasala, and it was during his reign that the Christian inhabitants of Waauda and Calloogalla were expelled. Shortly after this event, a great famine and plague raged in the interior. The King, attributing the cause of those calamities to the persecution of the inhabitants of the last named villages, ordered the images which had adorned the church of Bogambera, and had on its destruction been deposited in his stores, to be given to the people of Wahakatto, with permission to rebuild their church, and enjoy their religion.

The younger brother of Kierty (name unknown) succeeded him, who allowed them the full enjoyment of their religion, as did the late King; and they have not been interfered with since the reign of Kierty.

"The Kandyans call them Portuguese. They are considered on a footing with the Vellalahs, and perform the same duties as people of that class."

PUBLICATIONS. The following works were issued from the Mission Press from August 1816 to December 1818 :-

English

1. A Sermon in the Kandyan Provinces, delivered in the Governor's Tent, by Mr. Bisset. 2. Sunday School Union Spelling Book Part I. four editions, 4000 copies.—3, 4, Second and Third Part ditto, two editions, 2500.—5. Fletcher's Address.—6. Hopkin's Ten Commandments.—7. Baldaeus's Jaffnapatam.—8. Abridged Hymn Book.—9. Wood's Catechism; each 500.—10. Gospel Warning, a Sermon on the Death of John Jenny, two editions, 2500.—11. Fox's Geography and Solar System, 600.—12. Callaway's Abridgement of Sutchliffe's Grammar, 500.—13. Ditto Extracts from Dyche's Guide, 1000.—14. Hymn Book for Baptist Mission.—15. Milk for Babes, for ditto, 500 each—16. Alphabets, Class Papers, & c. for Native Schools, 30,000.—17. Annual Reports, and Anniversary Sermons of Colombo Auxiliary Bible Society.—18. Assembly's Catechism for the Dutch Consistory, 5.00

Dutch and Portuguese

19. Catechism for the Dutch Consistory, 500.—20. Wood's Catechism,—21. Wesley's Instructions, 500 each.—22. Fox's Short Catechism.—23. Ditto First Lessons two editions each, 3700.—

24. Ditto Portuguese Hymns.—25. Portuguese Liturgy, each 250.—25. Nestead's Portuguese hymn book.—27. Ditto Sermon on the Mount, 800.—28. A Religious Book for the Roman Catholic Mission, 500—29. Portuguese Common Prayer Book for Archdeacon Twisleton, 500.

Singhalese

30. The New Testament, demy quarto, for the Bible Society, 1000.—31. Part of an Edition of ditto, demy octavo, 3500, ditto.—32. Our Lord's Parables.—33. Ditto Miracles, 1000 each, ditto.—34. Green's Principles, for the Colombo Treatise Society, 1000.—35. Dialogue on the Bible Society, between a Mohandiram and his Fiend, by Sir Hardinge Gifford, for ditto.—36. Folly of Idolatry,, for ditto, 1000.—37. Wesley's Instructions.—38. Wood's Catechism, each 500.—39. Cough's Translation of the Liturgy, two editions 3000.—40. Ditto with the Offices, or occasional Services, 500.—41. Callaway's Vocabulary, English, Singhalese, and Portuguese, 500.—42. Ditto Spelling Book, two editions, 2500.—43. Ditto Two Words Books, 3400.—44. Fox's Dictionary, Portuguese, Singhalese, and English, 400.—45. Prayers for Catechims, 1000.—46. The Lord's Prayer, Te-Deum, Ten Commandments, &c. 2000.—47. Hymn Book, 1000.—48. Dialogue between a Budhist Priest and a Christian Missionary, 3000. (This tract is annexed.)—49. The old Catechism, for the Government Schools, 1500.

Tamil

50. Our Lord's Parables.—51. Ditto Miracles, for the Bible Society, 1000 each—52. Folly of Idolatry, for the Treatise Society, 100 each.—52. Folly of Idolatry, for the Treatise Society, 1000.—53. Wesley's Instructions.—54. Wood's Catechism, 1000 each.—55. Prayers, &c. (No. 45) 1000.—56. Part of Mr. Squance's Tamil Grammar, &c. &c.

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